

DIFFICULTIES IN THE CHOREOGRAPHY OF TRAINING IN CLINICAL PSYCHOLOGY

by

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I declare that **DIFFICULTIES IN THE CHOREOGRAPHY OF TRAINING IN CLINICAL PSYCHOLOGY** is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

A handwritten signature in black ink, appearing to read 'J. Prentice', written over a vertical dotted line.

SIGNATURE
(J. Prentice)

28 January 2002

DATE

Abstract

The hypothesis derived from four case studies proposes that if at a philosophical level the training is choreographed at confusing levels of philosophical punctuations, and the training programme involves an ongoing commentary on the 'self' of the trainee, and this ongoing commentary interrupts or interferes with the process in which the 'self' comes to be defined, then on an experiential level the training context is unstable for experiential exploration, and the trainee experiences psychological discomfort. A further five case studies are investigated using focused interviews and content analysis to verify the hypothesis. The author-text-reader metaphor serves to describe the trainer-training-trainee relationship. This reveals that the trainee experiences psychological discomfort, often perceived as psychological damage, when the training text is incoherent and therefore unreadable. In each instance where the training text was found incoherent the trainer was identified as the author, and therefore responsible and accountable for the trainee's psychological discomfort.

Abstrak

Na aanleiding van vier gevallestudies word 'n hipotese afgelei wat voorstel dat wanneer opleiding op 'n filosofiese vlak ge choreografeer word vanuit onsamehangende vlakke van filosofiese punktuasies, en waar sogenaamde opleidingsprogramme voortgesette kommentaar op die 'self' van die student lewer, en waar hierdie voortgesette kommentaar die proses waardeur die 'self' gedefinieer word onderbreek of beïnvloed, word die opleidingskonteks op 'n ervaringsvlak onstabiel vir ervaringsondersoek en die student beleef sielkundige ongemak. 'n Verdere vyf gevallestudies word daarna ondersoek, en deur middel van gefokusde onderhoude en inhoudsanalise word die hipotese bevestig. Die skrywer-tekst-leser metafoor word dan aangewend om die dosent-opleiding-student verhouding te beskryf. Dit onthul dat die student sielkundige ongemak ervaar, dikwels beskou as sielkundige skade, wanneer die opleidingstekst onsamehangend en dus onleesbaar is. In elke geval waar die opleidingstekst onsamehangend bevind is, word die dosent as die skrywer geïdentifiseer en kan dus verantwoordelik en aanspreeklik gehou word vir die student se sielkundige ongemak.

ACKNOWLEDGEMENTS

"Let's agree for a time that all histories are conspiracy theories. Today, that isn't asking much. It isn't even necessary to be paranoid. Histories are commonly presented as narratives, so we're merely concluding logically. Briefly, all developments are provoked by various individuals acting in concert to achieve desired ends. Events are set in motion that culminate in the present – the plot's culmination." (FitzGerald, 2000: 21).

The research on difficulties in the choreography of training in clinical psychology and the authoring of this text have been profound journeys characterised by intense preoccupation and aloneness as well as intimate togetherness and dialogue with many others both inside and outside the field of study. Many people have shown an interest and have frequently engaged me in debates about the topic. Even when physically elsewhere these people often featured in my private inner thoughts and conversations. In our discussions I gained insightful perspectives which often directed me towards rethinking matters differently. During my training and in authoring this dissertation many people have been supportive and tolerant of the constellation of emotions I experienced ranging from disillusionment to determination, from anger to complacency, and from absolute clarity to perturbing confusion. I would like to express my gratitude to those who were involved.

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(Higgin, 2000: xiv).

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"The quality of a drawing's organizational system and the visual dynamics that express it are never expendable niceties but are fundamental to its meaning as a creative visual statement." (Goldstein, 1999: 262).

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¹ Artwork by Hannes Bührmann.

"A person trying to understand a text is prepared for it to tell him [or her] something. That is why a hermeneutically trained mind must be, from the start, sensitive to the text's quality of newness. But this kind of sensitivity involves neither 'neutrality' in the matter of the object nor the extinction of one's self, but the conscious assimilation of one's own bias, so that the text may present itself in all its newness and thus be able to assert its own truth against one's foremeanings." (Gadamer in Anderson & Goolishian, 1992: 31).

The point of departure of this text is that there is a relationship between author and reader and that this relationship is mediated by the text. Jefferson and Robey (1986: 13) concur by suggesting that "at its most basic level literature is commonly regarded as a kind of communication between author and reader". McNamee and Gergen (1992: 4) also support this view in claiming that "texts are byproducts of human relationships". For Derrida (in Freedman & Combs, 1996: 29)

meaning is not carried in a word by itself, but by the word in relation to its context, and no two contexts will be exactly the same. Thus the precise meaning of any word is always somewhat indeterminate, and potentially different; it is always something to be negotiated between two or more speakers or between a text and a reader.

Modern literary theories argue that the understanding, interpretation, attribution of meaning, and evaluation of a text may vary depending on whether the emphasis is placed on the author, the text itself, or the reader.

Theories which emphasise the author as the central point of reference argue that authorial intentions govern the text (Jefferson & Robey, 1986). The Geneva School maintains that it is the reader's task to recover the experience or consciousness of the author which is expressed and coded in the text (Maclean, 1986). To do so the reader must recognise that the text is an expressive device which 'opens itself' to the reader, who must then 'immolate' himself or herself in order to be invaded by the thoughts of the author so as to relive the text's individuality (Maclean, 1986). From this perspective then, according to Poulet (in Maclean, 1986), the reader's person is invaded by the thoughts of another and experiences thinking thoughts foreign to him or her.

Theories which emphasise the text as the central point of reference ask how, and under what conditions, a text has meaning. In response to these questions Iser (in Maclean, 1986: 130) suggests that a text is "an effect to be experienced, not an object to be

defined". In his dialectical conception Iser (in Maclean, 1986: 130) emphasises the interaction between text and reader, in which the reader becomes involved "with those elements of the text which determine the way in which we read them". According to Ricoeur (in Maclean, 1986: 137) "in written texts, meanings have broken free from their authors and from their intended receivers ... in which ... the 'world' of the text is disclosed, and the reader grasps the text's meaning as a way of being-in-the-world". From this perspective then, meaning is derived from the text's semantic autonomy.

Theories which emphasise the reader as the central point of reference propose that "it is not just the author of a work (or indeed the sender of any linguistic message) who determines its meaning, but that the reader (or receiver of a message) plays a crucial part in the construction of that meaning" (Lacan in Jefferson & Robey, 1986: 16). "Confronting a text is thus an active process in which its 'meaning' becomes constituted and created through the act of interpretation" (Romm 1990: 23). From this perspective then, "the reader does not passively receive the impact that the literary text may make upon him or her, but is involved in a more active, or rather, a more interactive process" (Jefferson & Robey, 1986: 15). In this regard Heidegger (in Maclean, 1986: 126) points out that

Interpretation is 'never a presuppositionless apprehending of something presented to us', but is founded on what we (always) know – our 'foreunderstanding' (*Vorverständnis*) which cannot be separated from our being (*Dasein*). There is no escape from the historical situatedness of understanding, because it is the ontological ground of our being-in-the-world.

The construction of ideas and the authoring of this text have been swamped in thoughts about the interplay between authorial intentions, the semantic autonomy of the text, and the role of active construction of meaning by perceived readers. This has entailed a complex process of ongoing questioning and re-questioning, and of attributing meanings and then revising these. The interplay between internal dialogue and authoring has been reflexive and often dialectical in that the text has folded back on my thinking, and my thinking has folded back into the text, as each provoked and evoked new ideas. Even then, although the text may be semantically autonomous it merely reflects ideas for the moment, and these ideas can never be static for as long as the thinking and the 'skull-bound' authoring continue.

The other side of the coin is also relevant. The reading and deconstruction of this mediatory text will entail a complex process in which the reader questions and re-

questions, and attributes meanings and then revises these. Similarly, the interplay between the reader's internal dialogue and reading will be reflexive and often dialectical as the text folds back on the reader's thinking and the reader's thinking folds back into the text, as each provokes and evokes new ideas. Even then, although the text may be semantically autonomous, it merely reflects the understanding, interpretation, attribution of meaning, and evaluation of the text for the moment, and these can never be static for as long as the thinking and reading continue.

Freedman and Combs (1996: 32) point out "that in any life there are always more events that don't get 'storied' than there are ones that do – even the the [sic] longest and most complex autobiography leaves out more than it includes". And "Derrida proposes that there is both what is said and what is not said, and the tension between the two is *différance*. This tension creates the potential for a new understanding to emerge." (Lax, 1992: 72).

Clearly, the construction of this mediatory text required a process of 'writing-in' and 'writing-out' in which the 'writing-in' of an event necessitated a concomitant 'writing-out' of another. The 'storying' of some events and not others, and deciding what is to be said and what is not to be said, demands from the author a particular sensitivity to allowing the subject matter, the text itself and its clarity, and perceived potential readers to guide the authoring. Most importantly, however, in authoring this text the 'writing-in' and 'writing-out' has been directed towards enabling the text to convey the author's message without being offensive while remaining true to the author's philosophy and integrity.

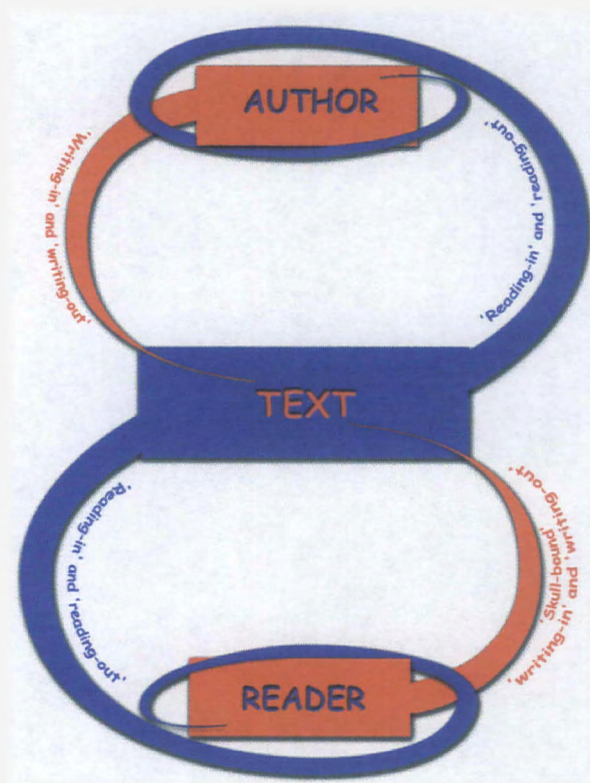
Again the other side of the coin is equally relevant. The understanding, interpretation, attribution of meaning, and evaluation of the text will require a process of 'reading-in' and 'reading-out' in which the 'reading-in' of an event may require a concomitant 'reading-out' of another. For the reader, this will require a particular sensitivity to allowing the subject matter, the text and its clarity, and the author's story to guide the reading. Most importantly, as with the author's 'writing-in' and 'writing-out', the reader's 'reading-in' and 'reading-out' needs to be directed towards enabling the text to convey the author's message while the reader remains true to his or her philosophy and integrity.

The distinction between author and reader is however not always absolute and categorical. In authoring a text, the author reads and rereads it, often questioning and re-questioning the meanings of what he or she has both authored and read into the text. As a consequence of this reading the author may re-author the text. In this reading and

rereading the author in effect becomes the reader. Similarly the reader actively engages the text and through his or her intrapersonal conversations or internal dialogue about the text, authors and re-authors his or her own personal construction of meaning. In this 'skull-bound' authoring and re-authoring the reader in effect becomes the author.

In each instance the relationship between author and reader, as they 'write-in' and 'write-out' and 'read-in' and 'read-out', is mediated by the mediatory text, regardless of whether author and reader are the same person or different individuals and irrespective of whether this relationship constitutes the author's intrapersonal conversations as reader, the author's inner interpersonal conversations with perceived readers, the reader's intrapersonal conversations as author, the reader's inner interpersonal conversations with the author, or outer interpersonal conversations between the author and the reader about the text.

Figure 1. The relationship between author and reader is mediated by the text



The era in which we live is frequently termed 'the information age'. Technology is progressively reducing the world into a global village in which information, often as text, is disseminated at increasing and sometimes alarming speed. The vigour with which information competes and the determination with which authors defend their information

as being *the* absolute truth often leaves the reader confused and overwhelmed. This is particularly so when the author omits to centre the reader in the text by providing sufficient information for the reader to assess its history and the worth of the claims which the author reifies in the text. To obviate this omission a map of the text is provided.

In chapter 2 an exposition of the philosophy of the study, namely general systems theory: first-order cybernetics, general systems theory: second-order cybernetics, and postmodern social constructionism is set out and consideration is given to claims of distinctions and connections between these philosophical punctuations.

In chapter 3 the origin of the research problem is explained. Three case studies are described and compared, deriving from which it is proposed that training programmes which comment on the 'self' of the trainee have implications for how the 'self' is defined. Consideration is then given to the resonance between the plot common to these case studies and my story of the difficulties which I experienced during my training in clinical psychology.

In chapter 4 the research problem is explicated. A fourth case study, the difficulties which I experienced during my training in clinical psychology, is described. The resonance between this case study and the previous three is reconsidered in which it becomes apparent that a more in-depth investigation of the difficulties which I experienced is required. To achieve this, a theoretical exposition of content analysis is provided together with an explanation of how this research instrument was applied to analyse the daily journal which I authored during my training. In the content analysis ten recurring themes signifying experiential difficulties are identified. These are described where after it is established that my training did involve an ongoing commentary on the 'self' of the trainee. From this, a statement of the problem to be investigated is derived, namely: if an ongoing commentary on the 'self' interrupts or interferes with the process in which the 'self' comes to be defined, then what is this process, and how can this interruption or interference be understood and explained?

In chapter 5 this question is addressed. A suggestion on how the 'self' comes to be defined is offered and consideration is given to how an ongoing commentary interrupts or interferes with this defining process. The implications of interruption or interference with the process in which the 'self' comes to be defined are considered with reference to the case studies.

In chapter 6 a philosophical investigation of the research problem is provided. An explanation of what is meant by 'philosophical investigation' is offered, followed by a philosophical investigation for an understanding and explanation of the first three case studies. The application of this explanation to the fourth case study is however useful only in part. As such a more detailed philosophical investigation of the fourth case study is undertaken. Chapter 6 concludes with considerations towards a hypothesis about difficulties in the choreography of training in clinical psychology.

In chapter 7 the context in which the research hypothesis is embedded is set out and a hypothesis about difficulties in the choreography of training in clinical psychology is formulated.

In chapter 8 the research hypothesis is investigated and verified. A theoretical exposition of focused interviews is provided with an explanation of its application, together with content analysis, to a further five case studies. With reference to these five case studies, the research hypothesis is reconsidered and verified and a note is offered on 'psychological damage'.

In chapter 9 difficulties in the choreography of training in clinical psychology are critically discussed in terms of the philosophical and experiential considerations proposed in the research hypothesis.

In chapter 10 a critical evaluation of the study and its relevance and implications is offered. In particular, consideration is given to the inherent problematics in clinical psychology training, the authoring and reading of a clinical psychology training text, responsibility and accountability for the authoring of an incoherent clinical psychology training text, the implications for the trainer as author of an incoherent clinical psychology training text, the relevance of this study for psychotherapy in general, and critical observations and limitations of the research.

Appendix A presents the text containing extracts from my daily journal after it was subjected to content analysis, and Appendix B presents the transcripts and content analysis of the focused interviews.

"In sum, we are free to carve the world as we like as long as our carvings are remembered to be approximations for the more encompassing patterns from which they were demarcated." (Keeney, 1982: 162).

Chapter 2 sets out the philosophy which informs and underlies the study, namely general systems theory: first-order cybernetics, general systems theory: second-order cybernetics, and postmodern social constructionism. In addition, it considers claims made as to the distinctions and connections between these philosophical punctuations.

2.1 Principles and concepts of general systems theory

General systems theory is a metatheory which emphasises "reciprocity, recursion, and shared responsibility" (Becvar & Becvar, 1996: 9). It views reality as being constructed in the interface of interactions between individuals and elements within a context. In this construction, according to Becvar and Becvar (1996), we bring our personal perceptions into the process and through our interactions with others we give order and meaning to our realities. Thus, general systems theory regards each individual as influencing every other individual and all behaviour is seen equally as the cause and effect of all other behaviour. The focus of general systems theory, therefore, is on process and the context in which that process is embedded. Accordingly there is no attempt to locate cause or to ascribe blame, but rather to view behaviour as a logical consequence of patterns of reciprocal causality within a context (Becvar & Becvar, 1996).

2.1.1 General systems theory: first-order cybernetics

According to Freedman and Combs (1996: 3)

Norbert Weiner coined the word 'cybernetics' to refer to an emerging body of knowledge about structure and flow in information-processing systems. ... Thus, cybernetics, in his mind, was a science of guidance, of control through the kind of successive cycles of error correction that are involved in keeping a boat on course.

General systems theory: first-order cybernetics places the observer outside the system. The observer attempts to explain and describe the observed system through his or her observations. To understand behaviour the observer needs to understand the context in which the behaviour occurs and the patterns within that context which maintain it.

The basic concepts of general systems theory: first-order cybernetics according to Becvar and Becvar (1996: 62-75) are

Recursion which refers to the mutual interaction and mutual influence of people and events within a context. Causality is thus reciprocal and meaning derives in the interface of this mutual interaction and influence as individuals and events define each other. Descriptions of linear cause-and-effect are merely partial arcs, or particular punctuations, of larger patterns of circularity.

Feedback which refers to the flow of information into, within, and out of the system. The input and acceptance of new information into a system and the system's concomitant change in response to this input is referred to as positive feedback. By contrast, the system's maintenance of its *status quo* through non-acceptance of new information is referred to as negative feedback. Feedback thus describes the system's mechanisms of error-activation and self-correction. Positive and negative feedback are descriptors of process which describe the impact of the behaviour upon the system and the system's response to that behaviour. Therefore feedback does not connote value judgements and the goodness or badness thereof can only be evaluated relative to the particular context.

Morphostasis and morphogenesis which refer to "a system's ability to remain stable in the context of change and to change in the context of stability" (Becvar & Becvar, 1996: 66). Morphostasis describes the system's tendency towards a stable dynamic equilibrium whereas morphogenesis describes change.

Rules and boundaries which refer to the relationship patterns of interaction that characterise the system and identify and distinguish it from other systems. The system's rules are metaphoric expressions of its values and role-definitions and the boundaries of a system are inferred from these rules. Boundaries are viewed as gatekeepers for the flow of information into, within, and out of the system. A system is also seen as a subsystem of larger suprasystems and at the same time as a suprasystem of its own subsystems. Boundaries thus imply systemic hierarchies and denote both a system's separateness from, and belongingness to, a larger suprasystem. Stability or change within a system are

maintained at the level of rules since “the rules of a system will allow for a change in the rules of the system when such changes are in order” (Becvar & Becvar, 1996: 66).

Openness and closedness which refer to the extent to which the boundaries of a system screen out or permit new information into the system. A system’s tendency towards either pole of the openness-closedness continuum is relative to context. “When a system and its identity are threatened by a context very different from its own, closedness would be the more viable option if that identity is to be maintained.” (Becvar & Becvar, 1996: 68).

Entropy and negentropy which refer to a system’s tendency towards maximum disorder and disintegration (a state of entropy) or its tendency towards maximum order (a state of negentropy). Entropy describes a state in which the identity and survival of a system are threatened as a consequence of allowing in either too much or not enough information. Negentropy describes a state in which an appropriate balance between openness and closedness is maintained so that the system allows in information and permits change as appropriate, but screens out information and avoids changes which threaten its survival.

Equifinality and equipotentiality which refer in the case of equifinality to a system’s “tendency towards a characteristic final state from different initial states and in different ways based upon dynamic interaction in an open system attaining steady state” (Bertalanffy in Becvar & Becvar, 1996: 69), and in the case of equipotentiality to a system’s tendency towards different end states from the same initial conditions. Redundant patterns of interaction are characteristic habitual ways of behaving and communicating which tend to repeat thus maintaining the system in a state of equifinality.

Communication and information processing which refer to the flow of information into, within, and out of systems. Since all of the concepts of general systems theory make reference to communication and information processing they are regarded as lying “at the heart of the matter when thinking systemically” (Becvar & Becvar, 1996: 70). All behaviour, including silence (and the authoring of a text), occurs in a context and has message value. Since, for each individual, reality is subjective and constructed from his or her set of assumptions and frame of reference, each individual’s perception, or edit of the universe, is as equally true and valid as that of the next. Thus, there may be many different interpretations of a particular message or behaviour and none is necessarily more correct than any other.

According to Watzlawick, Beavin, and Jackson (1967: 51) “a communication not only

conveys information, but ... at the same time it imposes behavior". Two aspects of communication are distinguished, (i) verbal or digital communication which conveys content and is therefore the report aspect, and (ii) non-verbal communication which conveys process and is therefore the command aspect (Watzlawick, *et al.*, 1967). Non-verbal communication plus the context in which it is embedded is referred to as analogic communication (Watzlawick *et al.*, 1967). An important consideration in communication theory, according to Becvar and Becvar (1996), is the congruence between the digital and analogic levels of communication since problems arise when these two levels of communication are incongruent. Furthermore, interaction consists of an uninterrupted sequence of events into which participants introduce their own particular punctuations to delimit the start, middle, and end of a sequence, and even though these punctuations are arbitrary they tend to organise behavioural events (Watzlawick *et al.*, 1967).

Watzlawick *et al.* (1967) propose five axioms of communication, namely

Axiom 1 - "one cannot *not* communicate." (Watzlawick *et al.*, 1967: 51).

Axiom 2 - "Every communication has a content and a relationship aspect such that the latter classifies the former and is therefore a metacommunication." (Watzlawick *et al.*, 1967: 54).

Axiom 3 - "The nature of a relationship is contingent upon the punctuation of the communicational sequences between the communicants." (Watzlawick *et al.*, 1967: 59).

Axiom 4 - "Human beings communicate both digitally and analogically. Digital language has a highly complex and powerful logical syntax but lacks adequate semantics in the field of relationship, while analogic language possesses the semantics but has no adequate syntax for the unambiguous definition of the nature of relationships." (Watzlawick *et al.*, 1967: 66-67).

Axiom 5 - "All communicational interchanges are either symmetrical or complementary, depending on whether they are based on equality or difference." (Watzlawick *et al.*, 1967: 70).

Relationship and wholeness which refer to the fundamental rule in general systems theory that the whole is more than the sum of its parts. The whole consists of the interacting individuals plus their interactions as each folds back on each other to provide

the context of the relationship. Since a system has a particular coherence or structure based on the interrelatedness and interdependence of the parts, a change in any one part reverberates throughout the whole impacting on all other parts and the whole. "Indeed, 'dualisms between health and pathology are mended when one views symptoms as well as signs of health as simply relationship metaphors – communication or indicators of the ecology of relationship systems'." (Keeney and Sprenkle in Becvar & Becvar, 1996: 74). Behaviour is thus logical to its context and therefore to change behaviour requires changing the larger context.

Goals and purposes which refer to inferences which observers invent through their observations and interpretations of behaviour in order to describe a system. The concept of purpose as a descriptor of human behavior is problematic in both psychology and philosophy since "all attributions of purpose are made by an observer who is *interpreting* the behavior in question" (Dell in Becvar & Becvar, 1996, 74). According to Pask (in Becvar & Becvar, 1996: 75)

If the best definition of a system is itself, the only logical claim we can make is that the system exists in order to exist, or to do what it does. That, however, is tautological, or circular reasoning, and begs the question of goal or purpose. In fact, while we may infer a goal, this requires someone outside the system to do so, an activity that is legitimate only at the level of simple cybernetics: 'In essence, of course, the purpose *for* or the purpose *of* the system is invented by the observer himself [or herself] and it is stated in an observer's metalanguage for talking about the system'.

2.1.2 General systems theory: second-order cybernetics

General systems theory: second-order cybernetics focuses on the larger, more inclusive system or context which includes the observed system plus the observer system. Since systems, from this perspective, are defined in terms of their autonomy and hence organisational closure, the focus is on "a recursive analysis that emphasizes the internal structure of the system and the mutual connectedness of the observer and the observed" (Varela in Becvar & Becvar, 1996: 76).

The basic concepts of general systems theory: second-order cybernetics according to Becvar & Becvar (1996: 75-83) are

Wholeness and self-reference which refer to the organisational closure or autonomy of

systems. Systems exist only insofar as the observer chooses to define them as such and these choices derive from the observer's frame of reference according to which he or she punctuates reality. Since assertions which observers make are based on their underlying philosophical premises they are self-referential. This is paradoxical because a system exists only as the observer chooses to define it, yet the observer is part of that which he or she is observing and defining. According to May (in Becvar & Becvar, 1996: 77) "it is the 'human dilemma' ... that we can define ourselves as both subject and object but cannot get outside ourselves to observe the process of defining ourselves".

Self-reference gives systems their sense of organisational closure or autonomy which precludes reference to an outside. This gives systems their sense of wholeness which, in turn, folds back so that the system can only be described through references to itself. Therefore, "the range of deviation or level of stability maintained is that of the organization of the whole" (Becvar & Becvar, 1996: 77).

Openness and closedness which refer to the extent to which the boundaries of a system screen out or permit new information into the system. At the level of general systems theory: second-order cybernetics, the observer system and the observed system mutually interact within a larger system or context in which the boundaries are closed and therefore no reference is made to an external environment. The identity of a system is "specified by a network of dynamic processes whose effects do not leave that network" (Maturana and Varela in Becvar & Becvar, 1996: 77).

Autonomous systems are interactive. The affect of interactions between autonomous systems is described as perturbations rather than inputs since changes, from a general systems theory: second-order cybernetics perspective, occur in the way the organisation of the whole is maintained which is at the level of structure. Structure refers to the identity of the parts and the relations between them, whereas organisation refers to the relations that define a system as a unity and determine its properties without reference to identity of the parts. "Therefore, two systems have the same organization if the relations that define them as unities are the same, regardless of how these relations are obtained, and accordingly, two systems that have the same organizations may have different structures." (Maturana in Becvar & Becvar, 1996: 78). The identity of a system is thus "determined by its organization and remains unchanged as long as this remains unchanged, regardless of whether the system is static or dynamic and regardless of whether the structure of the system changes or not" (Maturana in Becvar & Becvar, 1996: 78).

Autopoiesis which refers to the process of self-generation. The way the parts relate, rather than the nature of the parts, generates a unity with particular properties which define that unity. A boundary is necessary to distinguish a system from the larger context, yet at the same time, the dynamics of interaction and particular relationships between parts of the system which specify the system are necessary to distinguish a boundary. The boundary does not cause the system, nor does the system cause the boundary, but rather, "each requires the other and both are part of the unitary process of autopoiesis" (Becvar & Becvar, 1996: 78).

Since a system does what it does in order to do what it does, the product of an autopoietic system is always itself. "The being and doing of an autopoietic unity are inseparable, and this is their specific mode of organization." (Maturana and Varela in Becvar & Becvar, 1996: 78). General systems theory: second-order cybernetics descriptions are, therefore, always made in terms of negative feedback, that is, system maintenance behaviour. A positive feedback punctuation, which describes deviation amplification, is viewed merely as "a partial arc or sequence of a more encompassing negative feedback process" (Keeney in Becvar & Becvar, 1996: 78). Similarly, descriptions of instability are punctuations of a stability or ecological balance at a higher order of recursion.

Structural determinism which refers to a system's limitations by virtue of its structure. The structure determines the range of structural variations without loss of identity. "The environment ... does not determine what a system does. At best, the environment, as a perturbing agent, may provide the context or historical instance for the occurrence of what the system's structure determines it can do." (Becvar & Becvar, 1996: 79).

According to Bateson (in Becvar & Becvar, 1996: 79-80) what is possible in terms of growth and change "is a function of the structure of the organism and the constraints placed upon it by the environment. The organism can do or become whatever its structure allows as long as that choice is not forbidden by the environment." Thus, according to Hayward (in Becvar & Becvar, 1996: 80) "we can think of the continually changing environment continually opening up further possible habitats for species to evolve *into* through their internal pressures, their 'curiosity', and the vast richness of possibilities".

Structural coupling and nonpurposeful drift which refer to the mutual coexistence of systems, each doing merely what their structure determines they can do. Systems "exist within a medium that includes other systems and observers ... [and] ... survive by fitting with one another and with other aspects of their context, and will die if that fit is

insufficient" (Varela and Johnson in Becvar & Becvar, 1996: 80). From this perspective the context is not deterministic. Rather, change, which is regarded by Becvar & Becvar (1996: 80) as "a process of structural transformation in the context of organizational invariance", is seen merely as a response to the context. Change is thus a logical structural response to the demands of the context.

Epistemology of participation which refers to the inextricable relationship between observer and observed as both mutually influence each other in how they make sense of, and attribute meaning to their worlds. "Specifically, whether we are attempting to question, describe, or attribute meaning, these are all interactive processes involving perturbation and compensation within a context." (Becvar & Becvar, 1996: 81). Therefore, according to Becvar & Becvar (1996: 81), "understanding is possible only from the perspective of the subject who is doing the questioning, describing, or explaining".

Reality as a multiverse which refers to how each of us "lives in and creates a reality in a slightly different manner based on our own unique combinations of heredity, experiences, presuppositions, and thus perceptions ... [and] ... for each of us this reality is both true and equally valid" (Becvar & Becvar, 1996: 82). According to Maturana (in Becvar & Becvar, 1996: 82)

since a description always implies an interaction, and since the describing systems describe their components via their interaction through their components, there is a constitutive homomorphism between descriptions, and behavior in general, and the operations of the systems they describe. Therefore, we literally create the world in which we live by living it.

2.2 Features of postmodern social constructionism

Postmodernism rejects structuralism, that is, "the idea that the world as we see it is the result of hidden structures" (Burr, 1995: 13). It also rejects the idea that there is a single, ultimate truth. Instead, it emphasises "the co-existence of a multiplicity and variety of situation-dependent ways of life" (Burr, 1995: 13-14). By encouraging a plurality of stories, postmodern thinking keeps meanings unfixed and open to renegotiation (Hoffman, 1992). Rather than arguing in favour of a single overarching system of knowledge, postmodernism proposes many different kinds of knowledge each operating as relatively self-contained systems (Burr, 1995). In view of this postmodernists caution us to examine our constructions and decide carefully how to act on them (Anderson & Goolishian, 1992).

Social constructionism is hermeneutic. "Fundamentally, it is a philosophical stance that 'maintains that understanding is always interpretive'." (Wachterhauser in Anderson & Goolishian, 1992: 28).

The features of postmodern social constructionism according to Burr (1995: 5-8) are

Anti-essentialism which refers to the idea that the social world, which includes people, is a product of social processes since "there are no 'essences' inside things or people that make them what they are" (Burr, 1995: 5). Because the nature of the world exists as we perceive it, there cannot be any determined, definable, or discoverable nature in the world of people. In keeping meanings unfixed, and by accepting multiplicity, variety and conflict, neat or comfortable resolutions between competing interests are not always possible (Stainton Rogers & Stainton Rogers, 1999). This acknowledges "that no group has monopoly of expertise or truth, or the right to determine what is valued" (Stainton Rogers & Stainton Rogers, 1999: 200). Since there are no essential truths, there cannot be a single objectively known reality. Instead, all we can do is interpret our experience with the realisation that no interpretation is really true because of the many possibilities of differing interpretations. The same 'facts' are retold from different points of view each having their own unique and different meanings (Freedman & Combs, 1996).

Anti-realism which refers to the idea that knowledge is not a direct perception of reality, but is rather a construction of our own versions of reality as a culture of society. In the circle of meaning there is movement from part to whole and back to part as people together construct their realities as they live them. "All knowledge is derived from looking at the world from some perspective or other, and is in the service of some interests rather than others." (Burr, 1995: 6). There is, therefore, no privileged standpoint for understanding since "language and history are always both conditions and limits to understanding" (Wachterhauser in Anderson & Goolishian, 1992: 28-29). Because we are always prejudiced by our own experience we need to be careful that our pre-experience does not close us to the descriptions of others lest we become trapped in attempting to validate our theory and invalidate the meanings and uniqueness of the stories, and hence very identity, of others (Anderson & Goolishian, 1992). Dialogue removes this need to promote, protect, or convince others of our point of view.

Historical and cultural specificity of knowledge which refers to the idea that all forms of knowledge and explanations are both time- and culture-bound and therefore cannot be taken as final descriptions of human nature. According to Gergen (1985: 267) "the terms

in which the world is understood are social artifacts, products of historically situated interchanges between people". Societies thus construct the lenses through which their members interpret the world. In this, according to Freedman and Combs (1996: 16),

the beliefs, values, institutions, customs, labels, laws, divisions of labour, and the like that make up our social realities are constructed by the members of a culture as they interact with one another from generation to generation and day to day.

Language as a pre-condition for thought which refers to the idea that the way we think, and the categories and concepts which provide a framework of meaning for our thinking, are provided by the language that we use. Language from a postmodern social constructionist perspective refers "not just to words, but also to vocal inflections, writing, gestures, pregnant silences – to all the signs we use in communication" (Freedman & Combs, 1996: 28). According to Burr (1995: 6-7)

our ways of understanding the world come not from objective reality but from other people, both past and present. We are born into a world where conceptual frameworks and categories used by the people in our culture already exist. These concepts and categories are acquired by all people as they develop the use of language and are thus reproduced every day by everyone who shares a culture and language.

The "real is constructed. However sophisticatedly this reality is portrayed ... it is still constituted through language, it still draws upon the discursive resources that circulate in 'our' culture." (Michael 1999: 52-53).

Language as a form of social action which refers to the idea that everyday interactions between people are activities in which meanings are negotiated and forms of knowledge and their associated social phenomena are produced. Reality is not only constituted and experienced through language, but is also organised and maintained through it in the stories we tell as we engage in conversation and dialogue with one another. Language, therefore, is more than a way of expressing ourselves, it is a way of constructing and constituting our world and beliefs. In our storytelling we make sense of life by arranging our experiences of events across time in such a way as to arrive at a coherent account of ourselves and the world around us (Freedman & Combs, 1996). The realities we inhabit are therefore brought forth in the language we use and are organised, maintained, kept alive and passed along in the stories that we live and tell (Freedman & Combs, 1996).

Language is neither neutral nor a passive receiving of pre-existing truths. "People talk 'with' one another and not 'to' one another." (Anderson & Goolishian, 1992: 29). "Every time we speak, we bring forth a reality. Each time we share words we give legitimacy to the distinctions that those words bring forth." (Freedman & Combs, 1996: 29). However, such legitimising reifies concepts and we easily forget that these concepts are human constructs and other concepts are equally possible and equally valid. "In agreeing on the meaning of a word or gesture, we agree on a description, and that description shapes subsequent descriptions, which direct our perceptions toward making still other descriptions and away from making others." (Freedman & Combs, 1996: 28).

Rorty (in Freedman & Combs, 1996) argues that truths cannot be out there existing independently of the human mind. Although the world is out there, descriptions of the world are not. W. Anderson (in Freedman & Combs, 1996: 30) suggests the subtext about the human condition which is to be found in all literature is

a message that life is a matter of telling ourselves stories about life, and of savoring stories about life told by others, and of living our lives according to such stories, and of creating ever-new and more complex stories about stories - and that this story making is not just about human life, but *is* human life.

Furthermore, according to White and Epston (in Freedman & Combs, 1996: 30-31), "the success of this storying of experience provides persons with a sense of continuity and meaning in their lives, and this is relied upon for the ordering of daily lives and for the interpretation of further experiences".

A focus on interaction and social practices which refers to Howe's theme of participation which proposes "that as all truths are simply 'working truths', decisions and actions should be taken inclusively, enabling the participation of all those involved or affected by them" (in Stainton Rogers & Stainton Rogers, 1999: 200). Social explanations derive from the social practices engaged in by people and their routine interactions with each other as "beliefs, laws, social customs, habits of dress and diet – all the things that make up the psychological fabric of 'reality' - arise through social interaction over time" (Freedman & Combs, 1996: 23). Hoffman (1990: 3) argues that "meanings are not skull-bound and may not exist inside what we think of as an individual 'mind'". Butt (1999: 131) goes even further when he suggests that "instead of joining the 'rush under the skull' to find explanations of action within individuals, social constructionism has focused on the interpersonal domain, what goes on between people, in its search for the understanding of

human experience".

A focus on process which refers to the dynamics of social interaction. According to Gergen (1985: 267) "the process of understanding is not automatically driven by the forces of nature, but is the result of an active, cooperative enterprise of persons in relationship". The focus therefore shifts from questions about the nature of people or society and towards a consideration of how certain phenomena or forms of knowledge are achieved by people in interaction. The focus is thus "on how people interact with one another to construct, modify, and maintain what their society holds to be true, real, and meaningful" (Freedman & Combs 1996: 27).

2.3 Distinctions and connections between general systems theory: first-order cybernetics, general systems theory: second-order cybernetics, and postmodern social constructionism

"One cannot not draw a distinction. Any effort to not draw a distinction reveals a distinction." (Keeney, 1982: 163). "All that we know, or can know, rests upon the distinctions we draw." (Keeney, 1982: 156). Drawing partial arcs and chopping the world into parts has pragmatic advantages in that these punctuations organise, or pattern, events in a way peculiar to how the observer chooses to see (Keeney, 1982).

Many authors have written on the distinctions and connections, or absence thereof, between general systems theory: first-order cybernetics, general systems theory: second-order cybernetics, and postmodern social constructionism. Keeney and Ross (1992) propose that worldviews are constructed through the recursive drawing of distinctions and distinctions upon distinctions. In terms of the distinction between general systems theory and postmodern social constructionism, a distinction upon a distinction may be drawn between those authors who suggest that there is indeed a connection between general systems theory and postmodern social constructionism and those who suggest that there is not. Becvar and Becvar (1996: 91), however, remind us that

proponents on either side ... make valid points and ... neither side is necessarily right or wrong. Rather, all are offering their perspectives on some very complex issues. Further, it is possible that such conflicting perspectives may each be 'true' for the speaker/writer based on the framework out of which she or he is operating.

In drawing a distinction Anderson and Goolishian (in Becvar & Becvar, 1996: 93) maintain

that general systems theory is insufficient “to understand humans in their cultural and relational contexts or to describe them relative to their ability to make meaning and act accordingly”. A principle limitation of general systems theory, according to Anderson and Goolishian (1992), is the mechanical metaphor underlying cybernetic feedback. Anderson and Goolishian (1992) argue that in defining humans as simple information-processing mechanisms the mechanical cybernetic metaphor offers little opportunity for dealing with the experience of the individual. By proposing that the general systems theory approach be replaced by a postmodern social constructionist approach which views humans as meaning-generating beings, Anderson and Goolishian (1992) draw a distinction which disconnects the two approaches.

Hoffman (1990, 1992) also draws a distinction which disconnects general systems theory and postmodern social constructionism. Hoffman (1990: 11) maintains that “the cybernetic paradigm may have run its course”. In its stead Hoffman (1992: 8) proposes a postmodern social constructionist view in which “the feedback loops of cybernetic systems are replaced by the intersubjective loops of dialogue”. Hoffman (1992: 8) goes even further in proposing a defection from the “flag of cybernetics” in favour of postmodern social constructionism which views ideas, concepts, and memories as arising from social interchange which is mediated through language.

Freedman and Combs (1996) argue that the patterns of meaning and circular feedback loops of general systems theory are an inadequate map for charting the flow of information since they ignore the larger social-historical-cultural context. Freedman and Combs (1996: 18) thus propose a postmodern social constructionist approach in which “we no longer organize our experiential worlds in terms of ‘information’ and ‘pattern’. Instead, we think in terms of ‘stories’. Rather than ‘systems’, we think about ‘culture’ or ‘society’.” Freedman and Combs (1996: 14), in arguing that the narrative metaphor of postmodern social constructionism “is not simply a further evolution of systems theory, it is a discontinuous paradigm, a different language”, also draw a distinction which disconnects general systems theory and postmodern social constructionism.

However, Selvini Palazzoli, Cirillo, Selvini, and Sorentino (1989: 265) point out that “complex thinking ... is the art of distinguishing without disjoining and then conveying what has thus been distinguished”. Becvar and Becvar (1996: 293) also point out that “it is important to note that to punctuate a difference at one level of abstraction is to create a connection at a higher-order level of abstraction”. Varela (in Keeney & Ross, 1992: 35) reminds us that “any distinction taken as an either/or duality can be reframed as the right-

hand side of a more encompassing recursive complementarity". And Keeney (1982: 162) cautions that "the danger of using the punctuations of 'partial arcs' is that we may forget that they are approximations of whole patterns of recursion".

In drawing a distinction Keeney (1982: 161) points out that whereas general systems theory: second-order cybernetics "enables us to speak of the autonomy of whole systems ... [general systems theory: first-order cybernetics] ... gives us the view of a system in the context of its relationship with outside systems". At a higher-order level of abstraction Keeney (1982) connects general systems theory: first-order cybernetics and general systems theory: second-order cybernetics, arguing that although general systems theory: first-order cybernetics is useful in describing the interactions between systems it fails to prescribe higher-order punctuations of human phenomena that connect the observer and the observed, whereas general systems theory: second-order cybernetics is a more encompassing view which recognises the autonomy or wholeness of a system which includes the observer and the observed.

Becvar and Becvar (1996) also comment on the distinction and connection between general systems theory: first-order cybernetics and general systems theory: second-order cybernetics. According to Becvar and Becvar (1996: 75) "while it is often useful ... to operate at the level of simple cybernetics, as observers of ... a system ... we must also be aware of the system level that includes us and defines us as part of the context". Becvar and Becvar (1996: 84) comment further that the connection between general systems theory: first-order cybernetics and general systems theory: second-order cybernetics

can be found in its sense of inclusiveness. We are not required to make either/or choices. Rather, we think in terms of both/and: ... both linearity and recursiveness, both simple cybernetics and cybernetics of cybernetics. Each is understood as an integral part of a complementarity comprising a larger whole.

With regard to general systems theory and postmodern social constructionism Becvar and Becvar (1996: 91) question "whether postmodern thinking fits within the cybernetic paradigm or instead represents an anomaly outside this paradigm, and thus a new epistemology". In responding to their own question Becvar and Becvar (1996: 93) propose that "given the assumption of subjectivity, with reality being understood as perceptually constructed or created ... the postmodernist, social constructionist stance ... [is] ... logically consistent with the systemic/cybernetic paradigm". In connecting general systems theory and postmodern social constructionism Becvar and Becvar (1996: 93-94) suggest

that

also consistent are both the focus on context and the importance of communication. Indeed, an understanding of context requires an exploration of individual perceptions and meanings, as well as a consideration of the ecology of ideas and the larger social system within which relationships are embedded. Our focus is relational; we understand that all behaviour has communication value and that communication and information processing are basic systemic processes. ... Moreover, while the emphasis may shift, we see cybernetics of cybernetics as a world view consistent with that of postmodernism and social constructionism.

The philosophy underlying both the study of difficulties in the choreography of training in clinical psychology and the authoring of this mediatory text draws distinctions between general systems theory: first-order cybernetics, general systems theory: second-order cybernetics, and postmodern social constructionism. It also however, at a higher-order level of abstraction, connects these philosophical punctuations.

Figure 2. Distinctions and connections between philosophical punctuations



The distinctions and connections between these philosophical punctuations are embedded in: a sensitivity towards irreverence, that is, the awareness and questioning of our own assumptions and particular prejudices and preferences and the need to remain true to these while at the same time remaining open to the assumptions which the context

brings; an awareness that punctuating a difference at one level of abstraction creates a connection at a higher-order level of abstraction; and the art of distinguishing without disjoining.

The philosophy of this study is thus grounded in instances where general systems theory: first-order cybernetics, general systems theory: second-order cybernetics, and postmodern social constructionism jointly and severally intersect, as well as those instances where these philosophical punctuations may appear to be mutually exclusive.

**THE ORIGIN OF THE RESEARCH PROBLEM:
THREE CASE STUDIES**

"Like any story, each case or each session of each case has a beginning, a middle, and an ending, or at least a sense of an ending. Like any story, the conversation is held together by the patterns involved, by the plot." (de Shazer in Freedman & Combs, 1996: 30).

If stories have a beginning, a middle, and an ending, or at least a sense of an ending, the story of this text began when I met Mrs. X shortly after commencing my training in clinical psychology. A few months later I met Mrs. Y, and almost twelve months thereafter I met Mrs. Z. In telling, or 'authoring', their stories, Mrs. X, Mrs. Y, and Mrs. Z 'wrote-in' and 'wrote-out' what seemed relevant to them. In hearing, or 'reading', their stories, I 'read-in' and 'read-out' what seemed relevant. Thus, whereas initially Mrs. X, Mrs. Y, and Mrs. Z were the authors of their stories and I the reader, in retelling their stories I became the author. In the reading and authoring my 'reading-in' and 'reading-out' folded back into these stories and these stories folded back into my 'writing-in' and 'writing-out'.

Chapter 3 sets out the origin of the research problem, namely three case studies. Deriving from the description and comparison of these case studies a problem statement is proposed and consideration is given to the resonance between these cases and my story of my training in clinical psychology.

3.1 The case of Mrs. X

Mrs. X had performed slightly above the average at school. She did not receive any formal tertiary education and after leaving school settled quickly into a job which she learned well and to which she was dedicated. At age twenty-four Mrs. X married Mr. X. Three years later their first son was born followed two years later by the birth of their second son. Shortly after their second son began school Mrs. X returned to work.

At work Mrs. X was hardworking, diligent, conscientious, and reliable. Her employer commended her for her efforts and discussed all sorts of future career prospects with her. A precondition of these prospects was that Mrs. X would attend certain self-development training programmes. Both Mrs. and Mr. X were excited about these prospects and the bright future which they believed would surely ensue. Over the next two years Mrs. X excelled and after each training programme she received a salary increase and one

promotion followed the next.

Mrs. X's income soon exceeded Mr. X's, however each promotion and salary increase demanded longer working hours and increased responsibility. Before long Mr. X began complaining. He was feeling inadequate about being replaced as the primary breadwinner, and was even more displeased with how Mrs. X was shirking her responsibilities as wife, mother, and homekeeper. In particular, Mr. X believed that their sons' declining school performance and the complaints which he had received from several sources regarding their sons' lack of discipline and deviant behaviour were a direct consequence of Mrs. X's irresponsibility. One argument flowed into the next until it became difficult to separate the start of one from the end of the previous. A few months later, mindful of what she had learned during her self-development training programmes, Mrs. X felt that she would be better off on her own and left her husband and two sons.

A year or so later Mrs. X, absent from work more often than not, was charged with embezzlement and summarily dismissed. By then she was drinking heavily and taking illicit substances. Mr. X had, in the meantime, struggled to reconstruct a new life for himself and his sons and, although sympathetic towards Mrs. X, refused to get involved.

It was at this point that I met a pathetic, pitiful Mrs. X when, after a poor attempt to commit suicide, she sought psychotherapy to try and salvage what was left of her life.

Mrs. X's painful story puzzled me. At this early stage in my training I intuitively believed that 'everyone is fine until something happens which makes him or her not fine'. Mrs. X seemed to have been 'fine' prior to her self-development training programmes, yet after the training programmes she seemed to be 'not fine'. My confusion was also related to the social meanings which we attach to constructions of education and self-development training programmes. According to my assumptions at that time, education and self-development programmes were assumed to enhance quality of life and promote progress to higher levels of awareness and functioning. But yet, this was not the case for Mrs. X. This puzzled me and I found myself writing a great deal in my daily journal about it, wondering, questioning, and reflecting on how this could be.

3.2 The case of Mrs. Y

I met Mrs. Y a few months after I had met Mrs. X. As in the case of Mrs. X, Mrs. Y had also performed slightly above the average at school. She, too, had not received any

tertiary education. At work she was described as being conscientious and responsible. Mrs. Y married Mr. Y when she was in her early twenties. Although divorced, Mrs. and Mr. Y had a good relationship. They had two daughters aged twelve and nine. The daughters, who were described as being well-adjusted, initially lived with, and were cared for by, Mrs. Y. To make ends meet and to ensure that he was able to honour his monthly maintenance commitments to his daughters Mr. Y worked hard and for long hours.

In the spirit of the then 'New South Africa' Mrs. Y's employer sent her on training programmes designed to 'empower' previously 'disadvantaged women'. The purpose of these training programmes was to bring to awareness the constitutionally entrenched rights of women. Mrs. Y learned about the responsibility for the welfare of children under circumstances where the husband and wife are divorced. Armed with her newly acquired knowledge, Mrs. Y gathered the belongings of her daughters and took these together with her daughters to her ex-husband. According to Mrs. Y she had taken care of her daughters since her separation from Mr. Y and it was now his turn to care for them. Mr. Y was ill-equipped to contest his wife's newly acquired 'superior' knowledge and understanding and, because of the long hours which he worked, he was as ill-equipped and unprepared to care for his two daughters, leaving them largely to their own devices. Before long school teachers began complaining about the decline in the daughters' school performances and their lack of discipline. Mr. Y had also been cautioned about the risks of allowing his daughters to roam the streets after dark.

It was at this stage that I met a devastated, guilty Mrs. Y when she sought psychotherapy. Both of her daughters had been violently raped and it was more probable than not that they had been infected with HIV. Mrs. Y blamed both Mr. Y and her employer, resigned her job, and was, at that time, unemployed and having difficulties obtaining another job. Mr. Y, equally devastated, also blamed his employer and was drinking heavily.

I was struck throughout my interactions with Mrs. Y by the similarities between her story and the story of Mrs. X. In both cases, the context marker, or the 'something that happened', that changed the course of their lives seemed to have been the training programmes. How could it be that education which is socially constructed as good could be implicated in the trauma in the ecologies of both Mrs. X and Mrs. Y?

3.3 The case of Mrs. Z

I met Mrs. Z almost twelve months after meeting Mrs. Y. Although I had frequently

revisited Mrs. X's and Mrs. Y's stories I was unable to find any reasonable explanations for their stories. The circumstances under which I met Mrs. Z, however, were different to those under which I had met Mrs. X and Mrs. Y. I met her at a social engagement where I learned that she too had attended training programmes on the recommendation of her employer. I was curious to learn whether Mrs. Z had also suffered any trauma subsequent to these training programmes. Mrs. Z agreed to be interviewed.

At school Mrs. Z had performed slightly above the average. After leaving school she had not received any tertiary education. In her job she was described as being efficient, conscientious, responsible, and reliable. Mrs. Z had married when she was in her early twenties and had three daughters, aged sixteen, twelve, and eight.

At work, from time to time, Mrs. Z had been selected to attend training programmes on revisions in upgraded versions of an accounting software package, all of which she had successfully completed. During the interview Mrs. Z reported that the training programmes had been beneficial in terms of increasing her productivity at work and her job satisfaction. Both Mrs. and Mr. Z reported no significant changes in their marital relationship or in their family life as a consequence of the training programmes. To the contrary, Mrs. Z reported that she was happy and content. Actually, Mrs. Z was surprised by the question and puzzled as to how or why training programmes could or should adversely affect family relationships.

I was even more puzzled after the interview with Mrs. Z. The similarities between Mrs. X, Mrs. Y, and Mrs. Z prior to their respective training programmes were significant. However, after the training programmes the outcome for Mrs. X and Mrs. Y differed substantially from that of Mrs. Z. If education and self-development training programmes are socially constructed as good, then how could it be that they disrupted the lives of Mrs. X and Mrs. Y? Alternatively, if they are constructed as bad, then how could it be that they had not disrupted the life of Mrs. Z? After reflecting on this dilemma I began wondering whether the different outcomes between Mrs. X and Mrs. Y on the one hand, and Mrs. Z on the other, could have had something to do with the nature and content of the training programmes.

3.4 A comparison of the cases of Mrs. X, Mrs. Y, and Mrs. Z

Prior to attending the training programmes the stories of Mrs. X, Mrs. Y, and Mrs. Z were remarkably similar.

- All three women had performed slightly above the average at school.
- None of them had received any formal tertiary education.
- All three women had settled easily into work shortly after leaving school.
- All three women had married in their early twenties.
- Mrs. X and Mrs. Z were happily married, and, although Mrs. Y was divorced her relationship with Mr. Y was good.
- Mrs. X was the mother of two sons, Mrs. Y was the mother of two daughters, and Mrs. Z was the mother of three daughters.
- At work Mrs. X was described as being hardworking, diligent, conscientious, and reliable, Mrs. Y was described as being conscientious and responsible, and Mrs. Z was described as being efficient, conscientious, responsible, and reliable.

After attending the training programmes the stories of Mrs. X and Mrs. Y still shared similarities, however, the story of Mrs. Z was remarkably different.

- Mrs. X divorced Mr. X and Mrs. Y's relationship with Mr. Y soured, but yet Mrs. Z reported no change.
- Mrs. X's sons' school performances declined and complaints were received about their behaviour and Mrs. Y's daughters' school performances declined, complaints were received about their behaviour and sadly the daughters had been violently raped and possibly infected with HIV, but yet Mrs. Z reported no changes in the circumstances of her daughters.
- At work Mrs. X was charged with embezzlement and summarily dismissed and Mrs. Y blamed her employer for the fate of her daughters, resigned, and was unable to find alternative employment, but yet Mrs. Z reported increased productivity and job satisfaction.
- Mrs. X was drinking heavily, taking illicit substances, had attempted suicide and felt in need of psychotherapy to salvage what was left of her life and Mrs. Y was feeling devastated, guilty and in need of psychotherapy, but yet Mrs. Z felt happy and content.

If 'everyone is fine until something happens which makes him or her not fine', then it seems that the intervening events, or 'something that happened', which disrupted the lives of Mrs. X and Mrs. Y were the training programmes. Yet, in the case of Mrs. Z the training programmes, as intervening events, or the 'something that happened', did not disrupt her life. What was I 'reading-in' and 'reading-out' or 'writing-in' and 'writing out' which kept me puzzled and without an explanation?

With this question in mind I reconsidered the nature and content of the respective training programmes in an attempt to formulate a statement of the problem.

3.5 Towards a problem statement

In the case of Mrs. X, the self-development training programmes had focused on self-awareness, self-understanding, self-empowerment, and self-actualisation. The focus of these training programmes was thus on her 'self', on how she defined this 'self', and on how she could change or 'improve' this 'self'.

In the case of Mrs. Y, the self-awareness training programmes had focused on self-empowerment, equal rights for women, and non-discrimination on the grounds of gender in the work place in particular, and in society in general. The focus of these training programmes was thus on her 'self', on how she defined this 'self', and on how she could change or 'improve' this 'self'.

In the case of Mrs. Z, the training programmes had focused on revisions in upgraded versions of an accounting software package. The focus of these training programmes made no, or very little, reference to the 'self' of Mrs. Z, on how she defined this 'self', or how she could change or 'improve' this 'self'.

By contrasting the nature and the content of the training programmes it seemed feasible to conclude that the primary distinction between the training programmes of Mrs. X and Mrs. Y on the one hand, and Mrs. Z on the other, was the extent to which the training programmes did or did not focus on the 'self' of the trainees. It also seemed feasible to conclude that training programmes which comment on the 'self' of the trainee have implications for how the 'self' is defined.

3.6 The plot that holds conversations together?

The stories of Mrs. X and Mrs. Y were disturbing. The content, or text, of their stories was sad enough. Yet in many ways their stories resonated with the feelings of discomfort which I had experienced during my training in clinical psychology, but which I could not understand or even describe.

The stories of Mrs. X and Mrs. Y resonated with my own story on two levels of abstraction. On an experiential level, although different in content, the psychological discomfort

experienced by Mrs. X and Mrs. Y resonated with my own experiences of discomfort. On a philosophical level, my inability to find explanations for the experiences of Mrs. X and Mrs. Y also resonated with my inability to find explanations or even descriptions for my own experiences.

The comparison of the stories of Mrs. X and Mrs. Y on the one hand, and the story of Mrs. Z on the other, raised my awareness of training programmes in general, and sensitised me, in particular, to training programmes which comment on the 'self' of the trainee. Many thought-provoking questions about the content and contexts of training programmes emerged. More specifically, the texts which were initially authored by Mrs. X and Mrs. Y and then re-authored by me shifted the focus of my attention to the domain of my own training in clinical psychology.

According to de Shazer (in Freedman & Combs, 1996: 30) conversations, like any stories are "held together by the patterns involved, by the plot". What was the plot in the stories of Mrs X and Mrs Y which resonated so convincingly with the plot in my own story?

**EXPLICATION OF THE RESEARCH PROBLEM:
A FOURTH CASE STUDY**

"A problem is a question. A question is a perturbation that the questioned system must compensate for by generating a conduct that satisfies certain criteria specified in the same domain as the perturbation. Therefore, to solve a problem is to answer a question in the same domain in which it is asked." (Maturana in Becvar & Becvar, 1996: 81).

My conceptual constructs and leaps in interpretation which linked training programmes that comment on the 'self' of the trainee to the psychological discomfort sustained by Mrs. X and Mrs. Y may seem to be little more than 'literary fiction'. To assume that Mrs. X and Mrs. Y sustained psychological discomfort directly and only as a consequence of their training programmes is probably unjustified. Similarly, to assume that Mrs. Z did not sustain psychological discomfort directly and only as a consequence of her training programmes is probably equally unjustified.

Our lives and the meanings we construct do not occur in a temporal vacuum. Many incidences and eventualities play a role in the histories we create and these histories inform our futures. It is therefore unlikely that the training programmes were single-handedly the 'cause' of the activities in the lives of Mrs. X, Mrs. Y, and Mrs. Z. That they may have been implicated, however, is probable. This probability together with the extent to which the stories of Mrs. X, Mrs. Y, and Mrs. Z resonated with my own story directed the focus of attention to the context in which I trained, and my experiences during my training in clinical psychology.

Chapter 4 explicates the research problem identified in the stories of Mrs. X, Mrs. Y, and Mr. Z. A fourth case study, the story of my story, is presented in which the difficulties which I experienced during my training in clinical psychology are described. The plot common to the stories of Mrs. X, Mrs. Y, and my own story is reconsidered in which it becomes apparent that a more formal consideration of my story is required. To achieve this a theoretical exposition of content analysis is provided together with an explanation of how this research instrument was applied to analyse the daily journal which I authored during my training in clinical psychology. Ten recurring themes signifying the difficulties I experienced during my training are identified in the content analysis. These themes are described after which consideration is given to whether my training did involve a commentary on the 'self' of the trainee. Chapter 4 concludes by raising, for further exploration, the question: if an ongoing commentary on the 'self' interrupts or interferes

with the process in which the 'self' comes to be defined, then what is this process, and how can this interruption or interference be understood and explained?

4.1 A fourth case study: The story of my training in clinical psychology

The one-and-a-half years of my training up to the time when I met Mrs. Z were characterised by intense experiences of psychological discomfort. During my training I kept a daily journal in which I wrote extensively about my experiences, debating and questioning events as they unfolded. In my journal I frequently questioned and re-questioned my own beliefs and values and revisited previous experiences, often reinterpreting and attributing different meanings to them.

I reread my journal after meeting Mrs. Z and was disturbed to note how often I had described my 'self' as being confused, unstable, insecure, isolated, withdrawn, and puzzled by the affect which my training was having on me. In the year-and-a-half of my training I had frequently challenged, questioned, and confronted my 'self'. In rereading my journal I was alarmed at the frequency with which I had questioned 'who am I?' and 'where am I heading?'. I was even more alarmed by my uncertainty and inability to find answers to these questions, and at how often I had concluded that the problems I was experiencing could only be a consequence of the inadequacies and flaws in my being.

In rereading my journal and reflecting thereon I reconsidered my educational history. Over a period of thirty-eight consecutive years of writing examinations I had never before experienced the personal insecurity which I was presently experiencing. I had never before felt so psychologically threatened, confused, and unsafe.

I also reconsidered my social network. My belief was that social relationships evolve out of shared meanings. Yet as my training had progressed my meanings had become more and more different from those of the members of my social network. Previously when meanings had changed, members of my social network were able to renegotiate and arrive at a new consensus, even if this was only a consensus to disagree. However, by this stage in my training the levels of meanings which I was constructing were far removed from those of my social network and it seemed impossible to arrive at any sort of consensus at all. As a consequence I had become more and more withdrawn and isolated from people who had previously been significant players in my life over long periods of time. It was as if my membership of my own social network was gradually being withdrawn.

In addition, I reconsidered my personal history. I revisited experiences spanning my childhood, reinterpreting and attributing new meanings and understandings to these. But still I was unable to make sense of the discomfort which by now was the pervasive theme of my prevailing text.

Furthermore, I reconsidered my career history. At this stage in my training I was questioning my abilities. My confidence seemed eroded and, as with my social network, I had become more and more withdrawn. Whereas previously I had been confident, sure of myself, feeling at times invincible and even quite arrogant about my professional capabilities, I was now feeling inadequate, unsure, and insecure.

4.2 The plot that holds conversations together

Freedman and Combs (1996) suggest that we organise and maintain our realities through the stories that we tell, and de Shazer (in Freedman & Combs, 1996) argues that stories are held together by the patterns involved, the plot.

The plot common to the stories of Mrs. X and Mrs. Y and which resonated with my own story was that we seemed 'fine' until 'something happened'. In each case the intervening events or the 'something that happened' were the training programmes. In rereading my daily journal after meeting Mrs. Z the isomorphism between the plot in the stories of Mrs. X and Mrs. Y and my own story was quite startling. Retrospectively, I wonder whether my intense interest and discomfort with the stories of Mrs. X and Mrs. Y did not, through my 'reading-in' and 'reading-out', merely reflect my own projections. Retrospectively I also wonder whether, through my 'writing-in' and 'writing-out', my interventions with Mrs. X and Mrs. Y were not merely my attempts to vicariously construct some order out of my own chaos.

The stories of Mrs. X and Mrs. Y resonated with my own story in two respects. Firstly, on an experiential level, in all three cases we had attended training programmes and in all three cases we had experienced psychological discomfort. Secondly, in all three cases I was unable to find explanations for these disturbing experiences.

Maturana (in Becvar & Becvar, 1996) argues that to solve a problem requires answering the question in the same domain in which it is asked. The problem or question asked is: what played out in the context in which I was trained in clinical psychology which resulted in the psychological discomfort which I experienced? To answer this question in the

domain of the question my experiences during my training needed to be unpacked to expose the underlying themes and processes. In deciding on an approach from which to proceed content analysis seemed useful.

4.3 Content analysis: A theoretical exposition and application

In content analysis investigators “examine a class of social artifacts, typically written documents” (Babbie, 1989: 292). According to Kerlinger (1986: 477), “the investigator takes the communications that people have produced and asks questions of the communications”.

The social artefact or written communication examined and of which questions were asked is the daily journal which I authored from the date on which my training in clinical psychology commenced up to the date on which it ended. In this journal, which spans several hundred pages of text, I authored in some instances only descriptions of my experiences. In other instances I authored my criticisms of my experiences. And then, in still other instances I authored the stories of my reflections on both my criticisms and my experiences. Thus, in the authoring of my daily journal at times I was the reader, reading my experiences and the contexts in which they were embedded. At times I was the author, authoring the text of these experiences. At times I was the reader, reading the text which I had previously authored. And at times I was the author, authoring the story of my readings of my previously authored stories. Throughout this daily process of reading and authoring there was an ongoing interplay between what I ‘read-in’ and ‘read-out’ as reader, and what I ‘wrote-in’ and ‘wrote-out’ as author.

In content analysis the first step is to define the universe that is to be analysed and to categorise or partition this universe (Kerlinger, 1986). The investigator defines the goals of the study and then constructs a set of categories which are adequate for the purposes of the study (Bailey, 1987). The categories for content analysis “are generally not derived from theory or constructed out of thin air, but are constructed by examining the documents to be studied and ascertaining what common elements they contain” (Bailey, 1987: 303).

The universe selected for analysis was my daily journal and the goal at this stage was to investigate how the interplay between the complexity in the choreography of my training and the difficulties which I experienced could be described, understood and explained. The selected universe was partitioned and then partitioned again. In the first partitioning a distinction was drawn between text that expressed experiences which generated

psychological discomfort, and experiences which did not. In the second partitioning the text that expressed experiences which generated psychological discomfort was partitioned into three categories, namely, (i) text that commented on clinical cases; (ii) text that commented on theoretical considerations and debates; and (iii) text that commented on my private internal discomfort.

"Content analysis is essentially a coding operation." (Babbie 1989: 298). Berelson (in Kerlinger, 1986) proposes five major units of analysis, namely words, themes, characters, items, and space-and-time measures. The unit of analysis which seemed most appropriate for this study is themes. "A *theme* is often a sentence, a proposition about something. ... It is an important and useful unit because it is ordinarily realistic and close to the original content." (Kerlinger, 1986: 480). Determining the boundaries of a theme is often difficult and even quite arbitrary at times because themes have no spatial boundaries which indicate where one theme begins and another ends (Bailey, 1987). In this regard Babbie (1989) draws a distinction between manifest content which refers to the visible, surface content, and latent content which refers to the underlying meaning of the content, and suggests that a content analysis should include both.

The text which commented on my private internal discomfort which was partitioned and extracted from the text of my daily journal was read, reread, analysed, and coded so that the recurring themes associated with the difficulties which I experienced during my training could be identified and exposed. In the coding process difficulties were encountered. The boundaries between themes were at times difficult to establish and frequently could not be because of how different themes were inextricably interwoven into each other. In instances where the manifest content alone was insufficient the latent content was considered to enable the theme to emerge more fully.

4.4 A note on the authoring of Appendix A

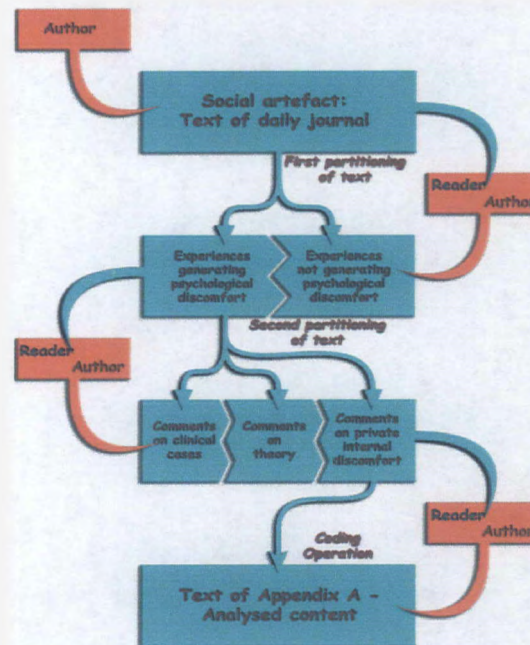
The text of Appendix A contains extracts from my daily journal after it was subjected to content analysis. It reflects a reference number, the date of the journal entry and the content, and the reference numbers for the themes ascribed to the content. To arrive at the text of Appendix A

- my daily journal was partitioned into experiences which described psychological discomfort, and experiences which did not,
- the text of those experiences which described psychological discomfort was

partitioned again to separate text on clinical cases, text on theoretical considerations and debates, and text which commented on my private internal discomfort,

- the text which commented on my private internal discomfort was analysed and coded according to the ten recurring themes which were identified in the analysis.

Figure 3. Process in which the text of Appendix A is derived



Keeney (1982: 157) reminds us that “a particular punctuation organizes (i.e., patterns) events in a certain way. ... Punctuating or mapping a world follows from how an observer *chooses* to see. ... The process is recursive – what one draws, one sees, and what one sees, one draws.” The authoring of my daily journal was my own particular punctuation of my experiences during my training in clinical psychology. In partitioning and repartitioning my daily journal, my ‘reading-in’ and ‘reading-out’ and ‘writing-in’ and ‘writing-out’ were directed by how I, as observer, chose to see. In the coding operation what I saw I drew, and what I drew I saw. My particular punctuation thus organised events in a certain way, that is, into the ten recurring themes which I identified in the content analysis.

The themes that emerged in the analysis of my daily journal are not derived from theory nor constructed out of thin air. They are ordinarily realistic and close to the original content as I gave meaning to the events which unfolded during my training. Insofar as these punctuations are mine, and mine alone, they are valid for me. Different descriptions and punctuations are possible and would be as valid for different authors as mine are for me.

4.5 The ten recurring themes identified in the content analysis of my daily journal

4.5.1 Theme 1: Constructing a personal philosophy

During my training my personal philosophy was under rapid construction and reconstruction emanating from exposure to new theories and new ways of thinking about human behaviour. In this ongoing construction and reconstruction I was frequently confronted with philosophical issues and debates such as

- how to integrate theories on human behaviour with my own way of being,
- how to distinguish between psychology as a career and psychology as a philosophy,
- formulating a personal definition of psychotherapy,
- whether psychological problems can be distinguished from other problems, for example, social welfare problems,
- how to reconcile the incongruence between the theoretical and the practical,
- whether the 'self' as therapist can be distinguished from the 'self' as non-therapist,
- how to integrate my personal style with theories about psychotherapeutic styles.

The experiential difficulties which confronted me in the rapid construction and reconstruction of my personal philosophy were the interplay and uneasy tension between transformation and conservation of my 'self', and between learning through imposition as opposed to learning through discovery. Extracts from Appendix A which illustrate this recurring theme are

We learned today that we can only engage people from the framework of our own epistemology. Our method of interaction reflects our ideology. I wonder what this means in terms of psychotherapy? Surely this idea can shift the definition of psychology from a career discipline to a way of life. After all, psychotherapy may be little more than debating philosophy with a client. Perhaps from this perspective psychotherapy is also a type of training in which the therapist tries to train the client in an alternative philosophy which, for the client, would be less problematic than his or her current philosophy. (Appendix A, Ref 35).

We have spent a lot of time learning about different theories and different ways of understanding and explaining human behaviour. ... However, it is clear that there is a huge gap between the theoretical and the practical. (Appendix A, Ref 55).

I asked how one can be a therapist and a non-therapist. It does not make sense to me that we can actually be two different individuals. ... (Appendix A, 124).

I often experienced difficulties integrating the theories and explanations of human behaviour with my own life experiences ... (Appendix A, Ref 81).

(Clinic) at times is more than a psychology clinic. It is often a place where people bring all sorts of social problems. ... when clients are most concerned about their subsistence. ... I find it futile, if not disrespectful, trying to psychologise these difficulties. ... (Appendix A, Ref 105).

It is sad that the trainee's 'self' is stripped away gradually during the programme only to be replaced by the heroism of the faculty and by particular theories, some of which may be completely incongruent with the 'self' of the trainee. (Appendix A, Ref 108).

At times it seems that the particular values and beliefs of (faculty) are going to be forced down our throats ... Often these are at odds with my own particular ideas and personal style. I believe the training context should be a context of discovery rather than of imposition. Surely if we are allowed to discover ourselves and the philosophies which fit best with our personal styles this would be more authentic than being forced to subscribe to philosophies and techniques which clash with our personal way of being. (Appendix A, Ref 123).

4.5.2 Theme 2: A focus on intrapersonal change

During my training I experienced a focus on intrapersonal change. The experiential difficulties which confronted me were how this influenced and changed my interpersonal style of relating and reverberated throughout other contexts of my living. Where I was previously able to share meanings with members of my social network, during my training I had difficulty doing so, and often could not. As a consequence my memberships of my social network were pervasively threatened, and in some instances withdrawn, leaving me isolated and lonely. Extracts from Appendix A which illustrate this recurring theme are

When I look back at my social relationships I realise how much these have changed. It is as if I have shifted beyond so many of my friends that there is very little that we are able to share with each other anymore. It seems that the meanings which we attach to our experiences are different now. I feel so misunderstood and so very lonely. ... (Appendix A, Ref 54).

In my life I no longer do not see what is happening in my society. This can be very disturbing at times. My training seems to have raised my awareness to things which I previously never noticed. (Appendix A, Ref 76).

The effect of the changes which I have gone through this year have pervasively flooded every other aspect of my life, particularly my social network system. (Appendix A, Ref 84).

4.5.3 Theme 3: The politics of power, authority, and expertise

During my training there was an inconsistent play on the politics of power, authority, and

expertise. At times faculty diffused these and at other times they enforced them. The experiential difficulties which confronted me were the continuous confusion surrounding my identity and role in relation to faculty. Extracts from Appendix A which illustrate this recurring theme are

After presenting to Cecchin it was suggested that my dissertation be on an investigation of my experiences at (clinic). However, (supervisor) refuses to supervise this. The excuse offered was that by cluttering our relationship with academic stuff we would spoil our non-academic relationship. What non-academic relationship? ... (Appendix A, Ref 67).

I raised the issue of authenticity, authority, and the notion of expert. ... I questioned why it is that (faculty) denies his expertise explicitly. I go to university to be trained by experts, yet these experts continuously deny their expertise. However, when push comes to shove, these alleged non-experts pull in the reins and clip our wings from the position of the knowing expert. I find this incredibly dishonest. Why is it that the issue of authority is continuously denied at one level, but then enforced both explicitly and implicitly at another level? (Appendix A, Ref 125).

It is so damaging when a person in authority denies his or her authority, issues an instruction, and then at the same time makes it impossible for that instruction to be executed, and then evaluates us on our non-execution of the instruction. ... (Appendix A, Ref 129).

4.5.4 Theme 4: A lack of clarity

During my training the training context was fraught with ambiguities, lack of clarity, contradictions, paradoxes, double binds, denial, a clashing between the theoretical and the practical, and incongruence between the explicit and the implicit. I also experienced that the rules of the training context did not consistently permit, or provide for, metacommunication, and the option of fleeing the field was not viable. The experiential difficulties which confronted me were that the training context's structure, purpose, agenda, rules, norms, and definitions were unclear and inconsistent and this generated a training context which perpetuated an anxiety-provoking state of uncertainty. Extracts from Appendix A which illustrate this recurring theme are

It is so difficult, and damaging trying to abide by rules which are unclear and continuously denied either implicitly or explicitly, but enforced nonetheless. ... (Appendix A, Ref 36).

I do have a problem with the lack of direction, lack of structure or explicit agenda, and lack of either acceptance or rejection. Our experiences always seem to be shrouded in instructions which are ambiguous. We seldom get feedback, either positive or negative. I mentioned how potentially damaging this sort of

disconfirmation¹ could be. My assertions met with no response, neither confirmation nor rejection. (Appendix A, Ref 48).

When we arrived for (lecture) we were late. So far this year not one single time according to our timetable has been correct. I asked abruptly whether the faculty could get itself together to get our timetable sorted out. (Faculty) disconfirmed the problem responding that it was the students' responsibility to arrange the timetable. This is unacceptable. Whenever there is a problem the faculty becomes so righteous and turns the problem back onto the students as if there is something seriously abnormal about us. (Appendix A, Ref 98).

Again it was one of those awful double binds. We were told/instructed, that every case *must* be taken for supervision, however, when it comes to supervision the supervisors are often unavailable or inaccessible. And when we try to metacommunicate about this they become even more inaccessible. ... (Appendix A, Ref 129).

4.5.5 Theme 5: The issue of evaluation

During my training there was an ongoing evaluation at three different levels, (i) where the 'self' of the trainee as observed, was observed and evaluated by faculty as observer; (ii) where the 'self' of the trainee as observed, was observed and evaluated by his or her 'self' as observer; and (iii) where the 'self' of the trainee as observed, was observed and evaluated by faculty as observer, where the subject of this evaluation was the trainee's own evaluation of his or her 'self'. The experiential difficulties which confronted me were

- the ambivalence expressed by both faculty and students surrounding evaluation *per se*, that is, whether it is possible and ethical to evaluate a student at all given the nature and subject-matter of the discipline,
- that the evaluation criteria were consistently inconsistent and unclear,
- that it felt as if my 'self' was the focus of attention and continuously under scrutiny,
- whether, and how, the worth of my 'self' could ever be quantified as a percentage and reduced to a signifier which connotes either success or failure,
- that the university where I trained has a history of failing clinical psychology students (refer Appendix A, Ref 4 & Ref 143),
- that the issue of evaluation was a pervasive context marker which reverberated throughout the training context pervasively influencing all levels of experiences and often presenting untenable double binds, for example, where spontaneity, authenticity, and integrity in participating were demanded in a context where the threat of evaluation was in terms of both the extent of participation and the content of that

¹ Disconfirmation refers to "neither a confirmation nor a rejection; rather, it is a cryptic and incongruent response which basically states: 'I don't notice you, you are not here, you don't exist'" (Selvini Palazzoli, Boscolo, Cecchin, & Prata, 1978: 25).

participation.

Extracts from Appendix A which illustrate this recurring theme are

I guess that the confusion has a lot to do with feeling that I am being evaluated all the time. It is as if every action of mine is under the spotlight, not only by the faculty but also by myself. (Appendix A, Ref 44).

We wrote our end-of-year examination today. I felt very apprehensive. I had worked hard during the year and knew all my work very well. However, the thought of being evaluated bothered me. Throughout the year the faculty has always made light of the examinations and has been ambivalent about evaluating students at this level. Despite this, the examinations are taken seriously, but yet, the actual criteria against which we are evaluated are never spelled out. Apparently we get a mark for our theoretical work as well as for our practical work. But yet, the guidelines are so unclear. It seems that the marks for clinical work have more to do with personal evaluation and evaluation of student-supervisor relationships than anything else. Over the past few weeks all of the students have asked me to try to get some clarity from (faculty) on how we are assessed. However, this clarity and the criteria against which we are assessed seem to become more and more elusive the more one tries to find out. (Appendix A, Ref 78).

For our examination we were instructed in writing that we had to write a self-assessment of our experiences, strengths, and needs. We were told that these self-assessments would be evaluated in an oral examination. I questioned this evaluation process. I asked whether we had not been evaluated on an ongoing basis since the day that we began or whether our evaluation was going to be based entirely on a thirty minute oral examination of a self-written personal self-assessment. I questioned how the faculty is going to allocate percentages. I asked what the criteria would be in deciding whether one student's experience counted for more marks than that of another student. In response we were told that the evaluation process was not going to be marked, but rather, was an opportunity for us to enter into dialogue with the faculty. I was not going to let this denial go. The instruction sheet stated specifically that this was an examination in which we were going to be evaluated by our *teachers*. (Appendix A, Ref 135).

Right up to the closing stages of the training programme the game surrounding our evaluation played out. The evaluation process was unclear, ambivalent, ambiguous, and even at stages denied, and yet it was not. In so many ways this was the discourse of the training programme from the beginning and unrelenting to its end. (Appendix A, Ref 144).

4.5.6 Theme 6: Disclosing, presenting, and exposing the 'self'

During my training I experienced a focus on the 'self' of the trainee. Because of the ongoing evaluation process in which there was an emphasis on the evaluation of participation as well as the content of that participation, but a lack of clarity regarding the evaluation criteria, I felt that I was 'forced' to disclose, present, and expose my 'self'. The experiential difficulties which confronted me were that, because of how seldom I was given feedback, either positive or negative, and how frequently I was disconfirmed, I often

felt that my 'self' was not good enough. Extracts from Appendix A which illustrate this recurring theme are

We went to the art gallery today. After looking at the art for a while we discussed what it was about ourselves that we identified in the art which we observed. When I discussed the art which attracted me my words were turned back onto me and my existence was pathologised. ... (Appendix A, Ref 10).

At (clinic) today I felt lost and directionless. I often did not know what to do and felt inadequate about what I did do. I do not know what is expected of me and no one seems ready to say. When I spoke about my discomfort and lack of direction I was told that I need to expose who I am and give voice to what is not being said. I find this very confusing. I really am not sure what the message is. Yet, the more I ask, the more I am told to think about it. No one is clarifying what is required of me and I am losing myself in the process of trying to guess. All that I can do is to present myself, but this is being tampered with leaving me confused as to who I am. All that I really can do is present myself, whoever this may be, but what if this is not good enough. What makes it more difficult is that there is little direction or guidance as to what we should be aiming for. (Appendix A, Ref 19).

We were told that this year we are going to take our colleagues home to reveal ourselves more fully – to get a chance to expose what goes on behind our masks. ... (Appendix A, Ref 92).

4.5.7 Theme 7: A focus on the personal history of the 'self'

During my training I experienced a focus on the personal history of the 'self' of the trainee in which, because of the emphasis on the evaluation of participation as well as the content of that participation, I felt 'forced' to present and review my personal history. The experiential difficulties which confronted me were that my personal history was often unnecessarily psychologised and pathologised, particularly concerning issues which I believed I had previously resolved. Extracts from Appendix A which illustrate this recurring theme are

In the case which I presented I expressed concern about (client) being labelled a 'victim' by society when in fact she did not believe that she was. This was turned back onto my own life and I was asked to explain my earliest memory of when I had been the 'victim' of someone else's injustice. ... (Appendix A, Ref 24).

We performed a farewell ritual for (supervisors) who are going overseas for a few months. I feel sad about their leaving. My sadness has been interpreted as my inability to deal with loss. I need to review my life and consider previous instances of unresolved loss. (Appendix A, Ref 30).

While discussing my work with the group of 'schizophrenic' men I was asked about my early high school days. After pathologising my adolescence (supervisor) asked where in all of this I am personally. ... (Appendix A, Ref 95).

4.5.8 Theme 8: A focus on self-reflection

During my training I experienced a focus on self-reflection and a continuous questioning and challenging of my 'self', not only by my 'self', but also by faculty. The experiential difficulties which confronted me were that I frequently felt disconfirmed because pertinent questions were reflected back to me unanswered and faculty appeared reluctant to offer feedback on existential dilemmas. As a consequence of this I internalised self-doubt and confusion and authored these as flaws and inadequacies in my being. Extracts from Appendix A which illustrate this recurring theme are

My struggles at (clinic) were turned back on me. I was told that my discomfort is a reduplication of my life in general. That is, my life is characterised by the absence of community, the absence of a place where I feel that I belong, the absence of safety, and continuous feelings of being threatened. I have never seen my life in this way. ... (Appendix A, Ref 20).

After discussing one of my cases and asking for guidance I was merely disconfirmed and told that I need to search within myself to find out what it is in me that provokes (client) to behave the way that she does. I feel such an incredible sense of unease. ... It is as if every time I begin to feel that I am achieving something my feet get wilfully kicked out from beneath me leaving me feeling quite inadequate and obviously despondent. This seems so unnecessary. The more I ask for clarity and guidance, the more unclear and ambiguous the response. I am finding this so damaging and the effects which this has on other aspects of my being are quite devastating. (Appendix A, Ref 50).

4.5.9 Theme 9: A focus on the dynamics of the student group

During my training I experienced a focus on the dynamics in the student group. The experiential difficulties which confronted me were that far too frequently students were unnecessarily provoked and antagonised against each other so that the context became unpleasant and unstable for experiential exploration. Extracts from Appendix A which illustrate this recurring theme are

We were asked today [by faculty] what was happening in our group. The question seemed quite puzzling. We were told that the group was drifting apart and that our interactions were either very superficial or else restricted to discussions on the course material. We were told that there was a lot of relevant stuff not being declared and that this is tantamount to dishonesty. ... (Appendix A, Ref 13).

Today we were asked who our therapy role models are and then called upon to criticise each other's choices. (Appendix A, Ref 69).

Again the students were asked to comment on each other. We were asked what our images and likes and dislikes of each other are. ... (Appendix A, Ref 116).

4.5.10 Theme 10: Enforcing community

During my training my experience was that community was enforced even where there was none. The experiential difficulties which confronted me were that in trying to fit into a community which was culturally different from mine and in which I felt culturally lost, I became estranged from my own particular community. Extracts from Appendix A which illustrate this recurring theme are

The difference in culture between the community at (clinic) and my own community is so great. I was not raised in (township), I am so different from the members of the community in (township), I can never be a member of (township), and therefore I should not be trying to be. ... (Appendix A, Ref 22).

We were told that the members of our group are not connecting. None of us seemed aware of, or even disturbed by, this. ... It is as if we are being forced to become an intimate, enmeshed family, when all we want to do is get on with the training. (Appendix A, Ref 27).

Meeting my student colleagues again after the break I realise what an unnatural context this really is. It seems as if we are thrown together and antagonised and then left to make it work when basically I really do not think that we have much in common or even would find any connection with each other under different circumstances. ... (Appendix A, Ref 88).

I felt so clear and focused when I arrived at (clinic), but by midday I felt so disjointed and somewhat scattered. I really struggle working under conditions where I feel culturally lost and where absolutely nothing is clear. ... (Appendix A, Ref 97).

4.6 Establishing whether the training programme in which I trained in clinical psychology did involve a commentary on the 'self' of the trainee

In the cases of Mrs. X and Mrs. Y, but not Mrs. Z, the problem identified implicated training programmes which comment on the 'self' of the trainee. To establish whether my training programme commented on the 'self' of the trainee I revisited the experiences which I had authored in my daily journal. The number of instances in my journal which expressed commentary on my 'self' was quite startling. Yet even in this rereading I felt ambivalent as to whether these commentaries on my 'self' were merely my own constructions and sensitivities to my circumstances, or whether they were the discourse of the training. In my uncertainty I reread the tutorial letter which I had initially received and read in the December prior to the commencement of my training.

The following extract from the text authored by Snyders, Flowers, Fourie, Lifschitz, Nell, & Rademeyer (1998: 24) caught my attention

EXAMINATION

Students' progress will be monitored and assessed on an ongoing basis, and the results will contribute towards final semester and year marks. Specifically, we shall monitor and assess your

- (a) theoretical knowledge and competence;
- (b) clinical acumen and skill;
- (c) your actions in the clinical and therapeutic contexts and settings, during supervision, and in your relationships with fellow students;
- (d) scrutiny and understanding of your own assumptions and contributions to your work, and linking these understandings to the effects that you have.

After rereading this extract I paused and read it again, reconsidering what this actually meant. I realised with clarity that this extract explicitly set out that my theoretical knowledge and competence, and clinical acumen and skill were the subject of ongoing commentary. I also realised that my actions in the clinical and therapeutic contexts and settings, during supervision, and in my relationships with fellow students were also the subject of ongoing commentary. In addition to these, I realised that my own scrutiny and understanding of my own assumptions and contributions to my work and how I linked these understandings to the effects that I have were also the subject of ongoing scrutiny.

From this extract it is clear that the training programme in which I trained in clinical psychology did involve an ongoing commentary on the 'self' of the trainee. My 'self' was the subject of ongoing commentary and assessment not only by faculty, but also by myself. And, having read this extract prior to commencing the training I realised that on some or other level the 'threat' of this ongoing commentary on my 'self' had been internalised and had informed so many of my actions, both within and beyond the training context. The discourse of my daily journal also revealed how this theme had pervasively become the discourse of my being-in-the-world.

4.7 Description of the research problem

In the cases of Mrs. X and Mrs. Y it was proposed that the psychological discomfort which they sustained was a consequence of the training programmes they had attended which had commented on the 'self' of the trainee, thereby interrupting or interfering with the process in which the 'self' comes to be defined. In the fourth case study the psychological

discomfort which I experienced during my training is described, and it is established that my training did involve an ongoing commentary on the 'self' of the trainee.

From these case studies it thus appears that an ongoing commentary on the 'self' of the trainee interrupts or interferes with the process in which the 'self' comes to be defined, and this exposes the trainee to sustaining psychological discomfort. Therefore the problem to be investigated is: if an ongoing commentary on the 'self' interrupts or interferes with the process in which the 'self' comes to be defined, then what is this process, and how can this interruption or interference be understood and explained?

PROCESS IN WHICH THE 'SELF' COMES TO BE DEFINED AND THE INFLUENCE OF AN ONGOING COMMENTARY ON THE 'SELF'

"Telling one's story is a re-presentation of experience; it is constructing history in the present. The re-presentation reflects the teller's re-description and re-explanation of the experience." (Anderson & Goolishian, 1992: 37).

The statement of the research problem proposes that training programmes which involve an ongoing commentary on the 'self' of the trainee interrupt or interfere with the process in which the 'self' comes to be defined and as a consequence of this the trainee sustains psychological discomfort. To investigate this statement, chapter 5 offers a suggestion on how the 'self' comes to be defined and considers how an ongoing commentary on the 'self' interrupts or interferes with this defining process. With reference to the four case studies, the implications of the interruption or interference with the process in which the 'self' comes to be defined are pointed out, and the question raised, for further investigation, is: from the perspectives of the philosophical punctuations which inform and underlie this study, how can this be understood and explained?

5.1 How the 'self' comes to be defined: A suggestion

The process in which the 'self' comes to be defined is conceptualised in the reflexive interplay between

- the 'self' as a system - the 'self' system,
- the 'self' system in temporal perspective,
- the influence of primary contexts,
- the influence of secondary contexts, and
- the influence of a context of evaluative conditions.

This conceptualisation is grounded in the philosophical punctuations which inform and underlie the study.

From a general systems theory: first-order cybernetics punctuation the concepts (as described in chapter 2) which are of particular relevance to how the 'self' comes to be defined are: the recursive mutual interaction and influence of people and events within a

context; feedback and the introduction of change-producing information; the metaphoric rules and boundaries which derive from relationship patterns of interaction; the equipotential tendency of systems towards different end states from the same initial conditions; communication and information processing and the realisation that one cannot not communicate and that communication both conveys information and imposes behaviour; and relationships and wholeness where, since the whole is greater than the sum of the parts, change reverberates throughout the system bringing changes to every other part and to the system as a whole.

From a general systems theory: second-order cybernetics punctuation the concepts (as described in chapter 2) which are of particular relevance to how the 'self' comes to be defined are: wholeness and self-reference which give systems their sense of organisational closure or autonomy and which maintain the range of deviation and level of stability; closedness and systemic perturbations between autonomous interacting systems; a system's autopoietic maintenance of its *status quo*; structural determination which maintains a system's identity in a context of perturbations; the structural coupling of coexisting systems within a context; the epistemology of participation in the attribution of meanings; and reality as a multiverse.

From a postmodern social constructionist punctuation the features (as described in chapter 2) which are of particular relevance to how the 'self' comes to be defined are: anti-essentialism which rejects the existence of a single, objectively known reality in favour of keeping meanings unfixed and open to negotiation; anti-realism which argues that reality is constructed by us, as a culture of society, through dialogue which removes the need to defensively promote or protect any one point of view; the historical and cultural specificity of knowledge and explanations; that language is a precondition of thought and form of social action through which meanings are negotiated and realities are organised, maintained, and kept alive through the stories we live and tell; and that meanings arise through interactions and social practices.

5.1.1 The 'self' system

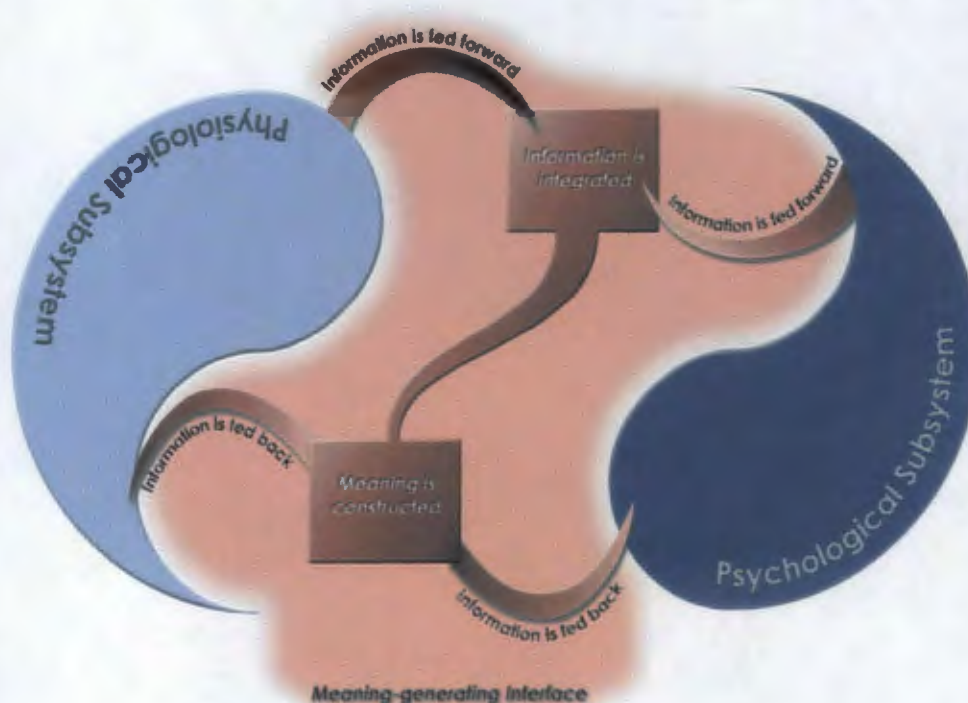
The debate surrounding the mind – body duality which has raged for decades is beyond the scope of this text. Nonetheless, it is heuristically functional to draw a distinction between the physiological and psychological and to cluster different aspects of the 'self' into these two interacting and mutually influencing systems.

Figure 4. The 'self' system



At this basic level of definition we define our 'self' by the meanings which we construct through the interactions which take place in the interface of these two systems. In this process, information from both systems feeds forward into a meaning-generating interface, is integrated, meaning is constructed, and the meaning-laden information feeds back into these two systems which collectively constitute the 'self' system.

Figure 5. Process in which we define our 'self' at a basic level of definition



At this level, how the 'self' comes to be defined is in a private construction in the meaning-generating interface between our physiological and psychological systems. In the recursive interactions of these systems we attach personal psychological meanings to our physical attributes and our physical attributes influence our construction of psychological meanings.

5.1.2 The 'self' system in temporal perspective

In addition to the basic definition of 'self' in the meaning-generating interface of our physiological and psychological systems we concurrently and recursively define our 'self' at a higher level of abstraction in a temporal perspective.

We exist in the present and are influenced by our experiences and interactions in the present. Who we are or how we define our 'self' in the present is informed by what is happening in the present.

We also have a history. Who we are historically or how we defined our 'self' in the past is informed by the meanings which we attributed in the past to our past experiences.

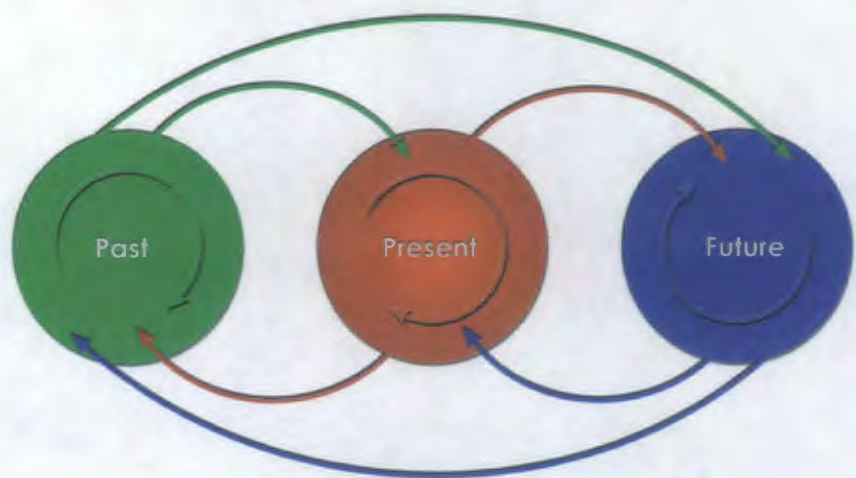
We also perceive a future. Our mental construct of the future, or how we define our deferred 'self', is informed by our perceptions and anticipation of future experiences.

In defining our 'self' in the present our definition of 'self' in the present reflexively interacts with our definition of 'self' in the past. In this process, who we are in the present is informed by how we define our 'self' in the present plus how we defined our 'self' in the past. However, as we revisit, reinterpret, and reattribute meanings to our past experiences, our definition of 'self' in the past comes to be revised in the light of our definition of 'self' in the present.

Concurrently, in defining our 'self' in the present, which is informed by the reflexive interplay of past and present definitions of 'self', our present definition reflexively interacts with our deferred definition of 'self'. In this reflexive process our definition of 'self' in the present influences our deferred definition of 'self' and our deferred definition of 'self' influences our present definition of 'self'.

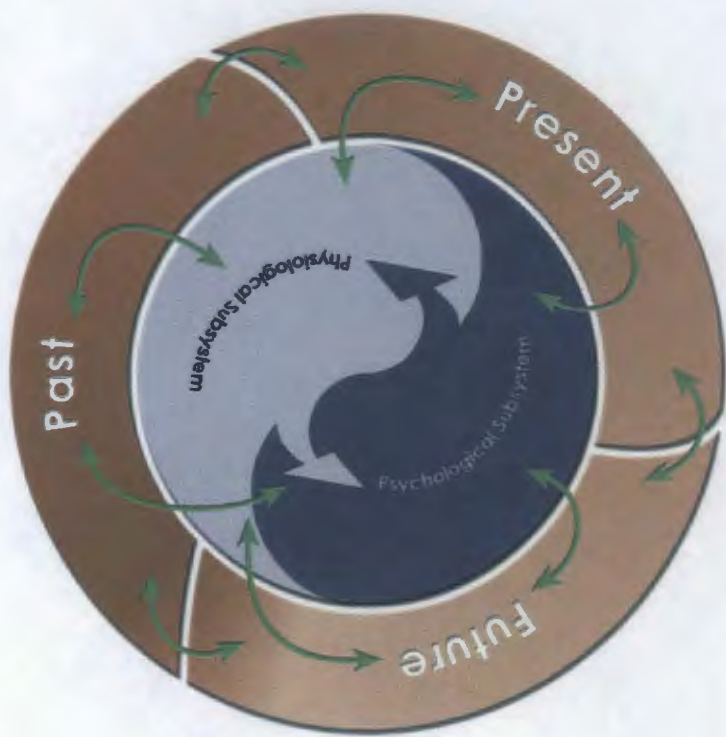
Similarly and simultaneously past definitions of 'self' and deferred definitions of 'self' directly and reflexively influence each other and our definitional constructs.

Figure 6. Process in which we define our 'self' in a temporal perspective



How the 'self' comes to be defined in temporal perspective is thus a reflexive process in which present, past, and future definitions of 'self' recursively interact and mutually influence each other in a time dimension which collapses into the present.

Figure 7. Process in which we define our 'self' through the interactions between our physiological and psychological systems in a collapsed temporal perspective



5.1.3 The 'self' system within its primary contexts

Human beings do not exist in isolation. "In Marx's view man [and woman] is essentially a social being." (Haralambos, 1985: 538). An "aspect of Marx's image of human potential is the idea that people are inherently *social*" (Ritzer, 1988: 50). In 1845-1846 "Marx and Engels talked of 'the need, the necessity, of intercourse with other men [and women]'" (Ritzer, 1988: 50). In 1857-1858 Marx (in Ritzer, 1988: 50) argued that "man [and woman] is in the most literal sense of the word a *zoon politikon*, not only a social animal, but an animal which can develop into an individual only in society". In this development we are influenced by the 'self' systems of all the individuals with whom we interact.

In this text 'primary contexts' refers to the collectivity of interacting 'self' systems within a particular context. The 'self' system of a trainee in any training context will inevitably be embedded simultaneously in at least the following primary contexts which all recursively influence the definition of 'self'

- a family primary context constituting the collectivity of 'self' systems of the members of the family, where 'family' includes members of the nuclear family, extended families, husbands, wives, children, as well as partners in other forms of intimate relationships such as same-gender and opposite-gender intimate relationships,
- a social network primary context constituting the collectivity of 'self' systems of friends, function-specific associates and acquaintances, and members of clubs and organisations to which the trainee has membership,
- a trainee primary context constituting the collectivity of the 'self' systems of the individual trainees of the particular training programme, and
- a training primary context constituting the various permutations of the collectivity of the 'self' systems of the trainees plus the 'self' systems of trainers.

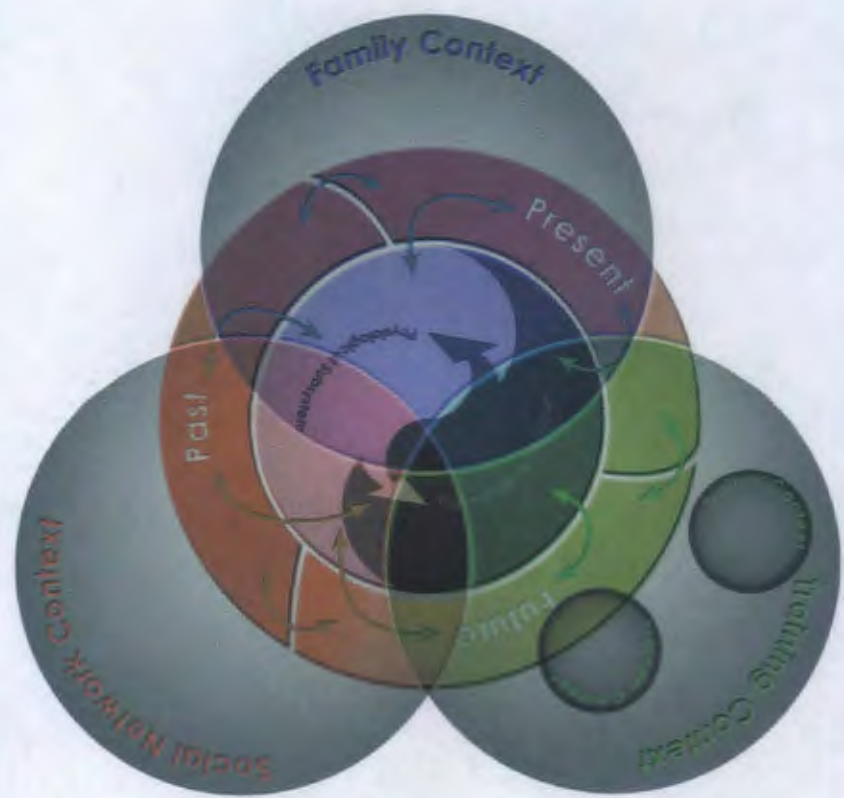
Many other primary contexts are also implicated in how the 'self' comes to be defined. In the case of training in clinical psychology, for example, these could include, *inter alia*, various collectivities of 'self' systems of members of the particular university psychology department, various collectivities of 'self' systems of the university students and faculty, various collectivities of 'self' systems of the social community which the university serves, and even various collectivities of 'self' systems of the international psychology community. All of these primary contexts play a role in influencing how the trainee clinical psychologist's 'self' comes to be defined.

5.1.4 The 'self' system within its secondary contexts

Our memberships, and the type of membership, of our primary contexts is a consequence of negotiated consensus and the extent of compliance with the implicit and/or explicit rules which the 'self' systems of these primary contexts collectively construct. This process of construction entails an ongoing negotiation and renegotiation of meanings and consensus, even if the consensus is merely to accept the implicit and/or explicit rules, for whatever reason, without agreeing with them. This rule-constructing process includes consensus about the purpose of the primary context and the agenda for achieving this purpose.

In this text 'secondary contexts' refers to the collectivity of the implicit and explicit rules of a specific primary context. These include the purpose of the primary context and the agenda for achieving this purpose as well as *inter alia*, roles, norms, definitions, and other information pertaining to values, beliefs, attitudes, and acceptable and unacceptable behaviour. Each of these constructs pervasively influences how the 'self' of the trainee comes to be defined.

Figure 8. The meaning-generating contexts in which the 'self' comes to be defined



The distinction between primary and secondary contexts is an important distinction. It distinguishes different contexts which may be inhabited by the same group of individuals. The same group of individuals together constitute the primary context, however, their behaviour will differ in different contexts because of differences in the implicit and explicit rules of those contexts. For example, the same group of students who constitute a trainee primary context will relate and interact differently in a socialising secondary context compared to a secondary context in which they are writing examinations.

The rules of secondary contexts and how these vary across secondary contexts contain and determine the actions of the 'self' and therefore have a pervasive influence on how the 'self' comes to be defined.

5.1.5 The 'self' system within a context of evaluative conditions

How the 'self' comes to be defined is conceptualised in terms of constructions within a meaning-generating interface between the interacting physiological and psychological systems of the 'self' system, embedded in turn, at a higher level of abstraction in a temporal perspective in which present, past, and future collapse into the present, and embedded further within the primary and secondary contexts of the 'self' system. In addition to this, how the 'self' comes to be defined is pervasively influenced by secondary contexts which are characterised by evaluative conditions.

The nature of evaluation takes different forms. In the first instance the 'self' may be evaluated by an external observer. In the second instance the 'self' may be evaluated by its own 'self' as the observer. When the 'self' is the subject of evaluation by an external observer, and the 'self' is aware of this evaluation, then there will be a tendency towards self-evaluation in which the 'self' evaluates its 'self' against the perceived or specified expectations of the external observer, plus its own evaluation expectations, plus a comparison of these two sets of evaluation expectations.

In the complexity of evaluative conditions superimposed on the suggestion on how the 'self' comes to be defined, the 'self' may be conceptualised as a provoking-responding 'self', a critical 'self', and a reflecting 'self'.

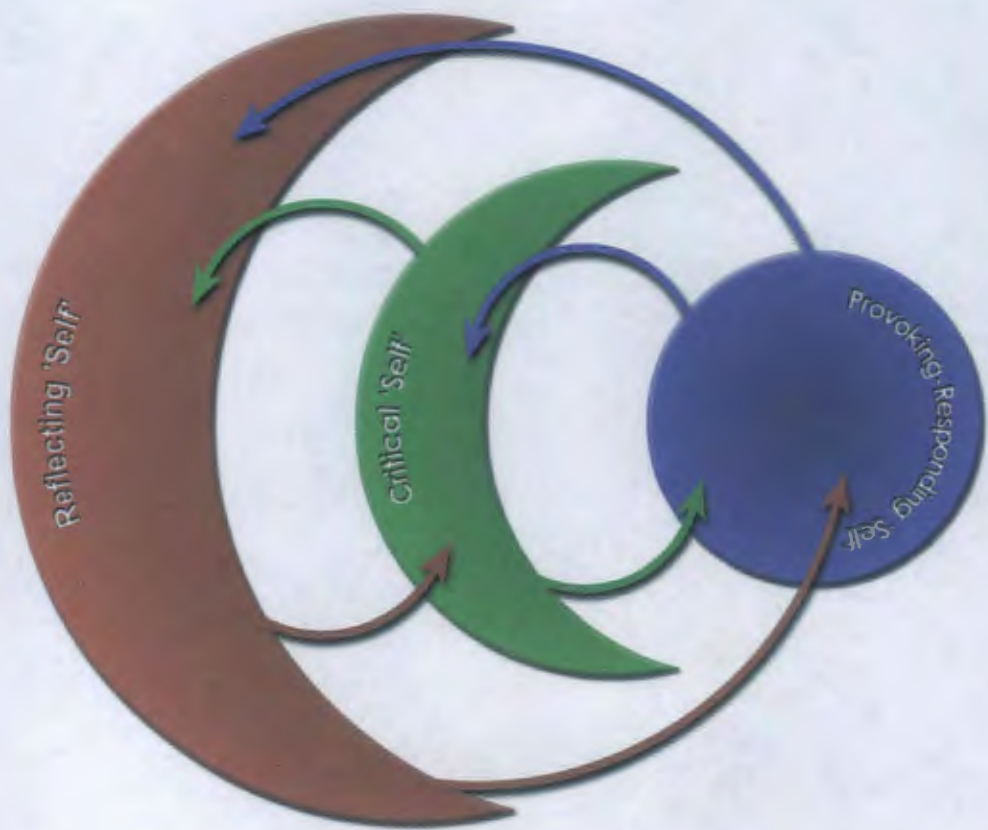
The provoking-responding 'self' refers to the 'self' which is embedded in its experiences, experiences which it invites and into which it is invited. In this sense, the provoking-responding 'self' is an experiencing 'self' which in the moment of its experiences

recursively provokes behaviours and responds to the behaviours which it provokes.

The critical 'self' refers to the criticisms which the 'self' directs at its provoking-responding 'self'. In the reflexivity of self-evaluation and perceived evaluations of the 'self' by others, the critical 'self' questions and challenges, often only after the event, the behaviours it provokes in its experiences and how it does so. Simultaneously the critical 'self' questions and challenges how, in its experiences, it is provoked and how it responds to these provocations.

The reflecting 'self' refers to the reflections of the 'self' on its critical 'self' and its provoking-responding 'self' plus its critical 'self' observing and criticising its provoking-responding 'self'. (Perhaps, at an even higher level of abstraction, an even higher-order reflecting 'self' may even reflect on its own reflecting 'self' in its reflections on its critical 'self' and provoking-responding 'self'?)

Figure 9. The reflexive interplay between the provoking-responding 'self', the critical 'self', and the reflecting 'self'



How the 'self' comes to be defined is thus conceptualised in terms of the physiological and

psychological systems of the 'self' system; a temporal perspective in which present, past, and future collapse into the present; the primary contexts of the 'self' system; the secondary contexts of the 'self' system; and the provoking-responding 'self', critical 'self', and reflecting 'self' in contexts of evaluative conditions. At each level meaning is generated, negotiated, consolidated, and integrated into the 'self' as we construct our very own personal definition of 'self' at a metalevel.

External influences at each stage and at each level in the defining process pervasively reverberate throughout, flooding and bringing changes to the process in which the 'self' comes to be defined. This process of definition and redefinition is never static but continues throughout our lives. This 'in continuous process of defining 'self'' *must* therefore be conceptualised as an 'emerging self'.

5.2 How an ongoing commentary on the 'self' interrupts or interferes with the process in which the 'self' comes to be defined

Driven by insatiable curiosity the 'emerging self' invites and accepts invitations to new experiences out of which new meanings are generated and old meanings are revised. The 'emerging self' of each player in each primary context within each secondary context influences our constructions and belongingness since "meaning is derived from the relation between individuals and elements as each defines the other ... [and] ... therefore, shares in the destiny of the other" (Becvar & Becvar, 1996: 64).

Because the whole is greater than the sum of its parts, the meanings we construct and changes to these reverberate throughout the whole influencing each of the parts and the whole. With regard to the 'emerging self' definitional changes thus reverberate at each level in the defining process with far-reaching consequences in the ecology of the 'self' and on how the 'self' is defined.

In a training context where there is a focus on the 'self' and where there is an *ongoing* commentary on the 'self' of the trainee, the trainee's awareness of 'self' is heightened. In training in clinical psychology with its focus on human behaviour and behaving humans, and hence on the 'self' of the trainee, this ongoing commentary on the 'self', whether implicit or explicit, is intensified. The implication of this is that the defining process of the 'emerging self' becomes exposed and redirected which interrupts or interferes with this defining process at several levels.

In the reflexive interplay between the physiological and psychological systems of the 'self' system, an ongoing commentary on either of these attributes pervasively influences personal definitions of 'self' at this level. Similarly, in the reflexive interplay between historic, present, and deferred definitions of 'self', an ongoing commentary on any of these domains has definitional implications for the others. This is particularly relevant in the context of training in clinical psychology where there is a focus on the trainee's history and where the trainee is training for his or her future professional development. In a training primary context, an ongoing commentary on the 'self' affects the trainee's interactions with each 'self' system within that context. This has implications for the trainee's positioning and relatedness with these other 'self' systems and pervasively influences how the 'self' comes to be defined. In a training secondary context where behaviour is contained and regulated by the implicit and explicit rules of the context and where the 'self' is engaged in negotiating and renegotiating rules and meanings, an ongoing commentary on the 'self' influences how the 'self' is defined both in terms of the containment and regulation of its behaviour as well as the rule- and meaning-making process. In contexts characterised by evaluative conditions each interaction evokes a response, whether this be an intrapersonal skull-bound commentary on the 'self' in the reflexive interplay between the provoking-responding 'self', the critical 'self', and the reflecting 'self', or an interpersonal commentary on the 'self' between trainer and trainee. In each instance, in an evaluative secondary context an ongoing commentary on the 'self' has extensive implications on how the 'self' comes to be defined.

Thus, definitional changes or redirection at any of the levels in which the definition of 'self' takes place have pervasive implications at each of the other levels and at the metalevel where the whole is greater than the sum of the parts. In training in clinical psychology where the awareness of the defining process is heightened and intensified, an ongoing commentary on the 'self' of the trainee irreversibly changes the course and direction of previous definitions of 'self' as each defining and redefining instance pervasively influences, and is influenced by, every actor and every act in every text in which the 'self' is authored and in which meaning is negotiated, constructed, renegotiated, and modified.

5.3 The implications of interruption or interference with the process in which the 'self' comes to be defined with reference to the case studies

In three of the four case studies presented the training programmes involved a commentary on the 'self' of the trainee and this interrupted or interfered with the process in which the 'self' comes to be defined. The implications of this interruption or interference

in the cases of Mrs. X, Mrs. Y, and my own story were

- in the case of Mrs. X: after her training she divorced Mr. X; her sons' school performances declined and she received complaints about their behaviour; she was charged with embezzlement and summarily dismissed; she was drinking heavily and taking illicit substances; she attempted suicide; and ultimately she sought psychotherapy to salvage what was left of her life,
- in the case of Mrs. Y: her relationship with Mr. Y soured; her daughters' school performances declined, she received complaints about their behaviour, and they were violently raped and possibly infected with HIV; she blamed her employer for these circumstances, resigned her job, and was unable to find alternative employment; she was feeling devastated and guilty; and ultimately she sought psychotherapy,
- in the case of my own story: in terms of my education I was feeling insecure, psychologically threatened, confused, and unsafe; in terms of my social network I was feeling isolated and as if my membership of my social network was gradually being withdrawn; in terms of my personal history I had revisited previous experiences reinterpreting and attributing new meanings and understandings to these but was still not able to understand the psychological discomfort which I was experiencing; in terms of my career history I was feeling inadequate, unsure, and insecure; and during my training I was experiencing the difficulties described in the ten recurring themes identified in the content analysis of my daily journal.

In each of these cases the difficulties experienced were linked to the training programmes.

By contrast, in the case of Mrs. Z, she reported no changes in her marital relationship nor in the circumstances of her daughters, she reported increased productivity at work and increased job satisfaction, and she reported that she was happy and content and not in need of psychotherapy.

From the perspectives of the philosophical punctuations which inform and underlie this study, how can the presence or absence of these experiential difficulties be understood and explained?

**A PHILOSOPHICAL INVESTIGATION OF THE
RESEARCH PROBLEM**

"There is no such thing as an observer-free description of a situation that can be objectively assessed and evaluated. What one experiences is constructed. In that recursive process, what one knows leads to a construction and what one constructs leads to knowing. One's knowing is recycled in the constant (re)construction of a world." (Keeney, 1982: 166).

The process in which the 'self' comes to be defined has been conceptualised in terms of the meanings generated in the reflexive interplay between the physiological and psychological systems of the 'self' system, the 'self' system in temporal perspective, the 'self' system within its primary contexts, the 'self' system within its secondary contexts, and the provoking-responding 'self', the critical 'self', and the reflecting 'self' within a context characterised by evaluative conditions. The research problem proposes that training programmes which comment on the 'self' of the trainee interrupt or interfere with the process in which the 'self' comes to be defined and as a consequence, on an experiential level, the trainee experiences psychological discomfort.

Chapter 6 provides a philosophical investigation of the research problem. It offers an explanation of what is meant by 'philosophical investigation', and provides a philosophical investigation for an understanding and explanation of the experiential difficulties in the first three case studies. The application of this investigation to the fourth case study is useful only in part. As a consequence, a philosophical investigation of the fourth case study is provided to arrive at an understanding and explanation of the experiential difficulties which played out in that context. Chapter 6 concludes with considerations towards a hypothesis about difficulties in the choreography of training in clinical psychology.

6.1 An explanation of what is meant by 'philosophical investigation'

According to Audi (1999: xxix)

no short definition [of philosophy] is adequate. It will not do to define 'philosophy' in the etymological way many have, as 'the love of wisdom' ... Perhaps a great many philosophers (though certainly not all of them) would agree that philosophy is roughly the critical, normally systematic, study of an unlimited range of ideas and issues.

The definition of 'philosophy' most suited to explaining what is meant in this study by

'philosophical investigation' is "inquiry into the nature of things based on logical reasoning rather than empirical methods" (Reader's Digest Universal Dictionary, 1987: 1161).

Thus, the 'philosophical investigation' for an understanding and explanation of the experiential difficulties described in the research problem refers to an enquiry into the nature of these difficulties in a critical, systematic study of ideas and issues through logical reasoning rather than empirical methods. The underlying philosophical punctuations from which this is approached are general systems theory: first-order cybernetics, general systems theory: second-order cybernetics, and postmodern social constructionism.

6.2 A philosophical investigation of the first three case studies

In the case studies of Mrs. X and Mrs. Y it was established that the training programmes which they attended did comment on the 'self' of the trainee. In the case of Mrs. X the self-development training programmes focused on self-awareness, self-understanding, self-empowerment, and self-actualisation, and in the case of Mrs. Y the self-awareness training programmes focused on self-empowerment, equal rights for women, and non-discrimination on the grounds of gender in the work place in particular, and in society in general. In both cases the focus of the training programmes was thus on the 'self' of the trainee, on how the trainee defined this 'self', and on how the trainee could change or 'improve' this 'self'. Furthermore, both Mrs. X and Mrs. Y did sustain psychological discomfort and it was suggested that the training programmes were implicated. Deriving from this it was proposed that training programmes which comment on the 'self' of the trainee interrupt or interfere with how the 'self' comes to be defined which exposes the trainee to sustaining psychological discomfort. To the contrary, in the case of Mrs. Z it was established that the training programmes which she attended offered little, or no, comment on the 'self' of the trainee and therefore did not interrupt or interfere with how she defined her 'self' or on how she could change or 'improve' this 'self'. It was also established that Mrs. Z did not sustain psychological discomfort.

General systems theory: first-order cybernetics offers a useful description and explanation of how the events in the lives of Mrs. X, Mrs. Y, and Mrs. Z unfolded as a logical consequence of interactional systemic patterns which played out during their respective training programmes.

Mrs. X was, prior to attending her training programmes, a functional system embedded in the context of her educational history, her career history, her family system, and her sons'

schooling and discipline system. However, as a consequence of incorporating the discourse of her training programmes into her definition of 'self', her education, career, family, and sons' schooling and discipline were disrupted.

From the perspective of general systems theory: first-order cybernetics, the disruption to Mrs. X's system is explained in terms of how, in the recursive interactions, input as positive feedback from the training programmes provoked changes in the relationship patterns or rules which defined Mrs. X's values and roles. The metaphoric boundaries, as determined by the rules, tended inappropriately towards the openness extreme of the openness – closedness continuum, and the input, as new information, was too novel or discrepant from the information appropriate for the maintenance of Mrs. X's stability. As a consequence, since the whole is greater than the sum of the parts and since a change in a part reverberates throughout the system bringing changes to other parts and to the whole, Mrs. X's 'self' system, family system, and career system tended towards a state of entropy until ultimately these systems fractured with the concomitant psychological discomfort on an experiential level.

In the case of Mrs. Y the same general systems theory: first-order cybernetics description can be applied to provide an explanation of her circumstances.

In the case of Mrs. Z, although the consequence was different, a general systems theory: first-order cybernetics explanation is also relevant. That is, in the recursive interactions input as positive feedback from the training programmes did not provoke changes in the relationship patterns or rules which defined Mrs. Z's values and roles. The metaphoric boundaries, as determined by the rules, did not tend inappropriately towards either the openness or closedness extremes of the openness – closedness continuum, and the input, as new information, was not too novel or discrepant for the maintenance of Mrs. Z's stability. Rather, the new information was appropriate for the maintenance of systemic stability and thus did not provoke the system towards a state of entropy.

If the distinction between general systems theory: first-order cybernetics and postmodern social constructionism are partial arcs of whole patterns of recursion, then a postmodern social constructionist description should complement the general systems theory: first-order cybernetics description in explaining the psychological discomfort experienced by Mrs. X and Mrs. Y, but not by Mrs. Z.

From a postmodern social constructionist perspective the social world of Mrs. X was the

product of social processes, and the knowledge which she constructed was in the service of some interests rather than others. However, the knowledge acquired during her training programmes and the linguistic categories and concepts of these programmes were out of synchronisation with her historical and cultural contexts. She was also, subsequent to her training programmes, unable to negotiate and renegotiate meanings and consensus with the significant members of her primary contexts whereas previously she could. In addition, her interactions and social practices, subsequent to the training programmes, could no longer be shared in her pre-training interpersonal domains. She could thus no longer interact with others to construct, modify, and maintain what her pre-training society held to be true, real, and meaningful. As a consequence, previously accepted reified meanings and social definitions were turned upside-down. That is, previously unchallenged social constructions of education and training as being inherently good, the unacceptability of a wife being the primary breadwinner in the household, and the previously unchallenged social definitions of black women and their roles, as mothers or otherwise, in South Africa were suddenly challenged and rapidly changed when neither Mrs. X and the X family system nor their social community were adequately prepared for these revised social meanings and their possible consequences.

In the case of Mrs. Y the same postmodern social constructionist explanation has relevance. Mrs. Y had previously constructed her identity, or 'self', around decades of socialised, internalised, and reified societal definitions of black women and their roles, as mothers or otherwise, in South Africa. The self-awareness training programmes challenged these social definitions and turned them upside-down within a relatively short period of time when neither Mrs. Y and the Y family system nor their social community were adequately prepared for these revised social meanings and their possible consequences.

By contrast, in the case of Mrs. Z, her previously constructed social meanings remained unchallenged by the training programmes which she attended.

Thus, in the cases of Mrs. X and Mrs. Y, but not Mrs. Z, the psychological discomfort at an experiential level can be explained at a philosophical level in terms of general systems theory: first-order cybernetics and postmodern social constructionism. If "one views symptoms as well as signs of health as simply relationship metaphors – communication or indicators of the ecology of relationship systems" (Keeney and Sprenkle in Becvar & Becvar, 1996: 74) then, in the cases of Mrs. X and Mrs. Y, but not Mrs. Z, the psychological discomfort on an experiential level can be viewed as communications about

the philosophical construction of the context. That is, if training programmes are philosophically constructed to comment on the 'self' of the trainee they interrupt or interfere with the trainee's definition of his or her 'self' system embedded within a temporal perspective, and further embedded within its primary and secondary contexts. As a consequence of this philosophical construction the trainee may sustain psychological discomfort on an experiential level, as found in the cases of Mrs. X and Mrs. Y.

6.3 Application of the explanation for the three case studies to the fourth case study

If the training context in which I trained in clinical psychology is punctuated from the perspective of general systems theory: first-order cybernetics which draws a distinction between the observer and the observed and places the observer outside the observed system, then the explanation for the three case studies offer an explanation for the psychological discomfort which I experienced during my training.

From the perspective of general systems theory: first-order cybernetics the concepts (as described in chapter 2): recursion, positive and negative feedback, morphostasis and morphogenesis, rules and boundaries, openness and closedness, entropy and negentropy, equifinality and equipotentiality, communication and information processing, relationships and wholeness, and goals and purposes find expression and have meaning. Applying this philosophical punctuation to the context in which I trained, the trainee is choreographed as the observed and the faculty is choreographed as the observer. The ongoing commentary on the 'self' of the trainee provides the feedback from the observer to the observed. Although feedback may generally be positive or negative, because of the overriding evaluation process in my training context, the trainee cannot reject the substance and criteria of the evaluation. Therefore feedback in this evaluative context cannot be rejected and thus can only be positive. As a consequence the trainee's 'self' system is 'forced' to change rather than to maintain its *status quo*. If the ongoing commentary on the 'self' 'enforces' new information which is too novel or too discrepant from information appropriate for the maintenance of the system's stability, then the difficulties arising from the choreography of the training are that the input from the training changes the relationship patterns or rules which define the roles and values of the trainee's system; the system's boundaries tend inappropriately towards either the openness or the closedness extreme of the openness – closedness continuum; since the whole is greater than the sum of its parts, a change in any part reverberates throughout the whole bringing changes to every other part and the whole; and the system tends

towards a state of entropy until ultimately it fractures. This, in turn, may be accompanied by psychological discomfort to each and every implicated individual in the trainee's primary contexts, as found in the cases of Mrs. X and Mrs. Y.

From the perspective of postmodern social constructionism the features (as described in chapter 2): anti-essentialism, anti-realism, historical and cultural specificity of knowledge, language as a precondition for thought, language as a form of social action, a focus on interaction and social practices, and a focus on process find expression and have meaning. The same explanation for the three case studies with its focus on: social processes; the construction of knowledge in some interests rather than others; linguistic categories and concepts; historical and cultural specificity; the negotiation, renegotiation and consensus surrounding the construction of meanings; the social construction, modification, and maintenance of what is held to be true, real and meaningful; and the challenging and revising of reified social definitions are relevant and offer an explanation for the manifestation of the experiential difficulties described in the fourth case study.

However, from the extract of the text authored by Snyders, *et al.*, (1988) it is clear that the context in which I trained cannot be punctuated only, or entirely, at the level of general systems theory: first-order cybernetics. The explanation offered for the three case studies can therefore only be applied to the context in which I trained under circumstances where it can be punctuated at the level of general systems theory: first-order cybernetics. As such, alternative explanations are required for those circumstances where the context in which I trained in clinical psychology were punctuated differently.

6.4 A philosophical investigation of the fourth case study

The extract of the text authored by Snyders *et al.* (1998) (as discussed in chapter 4) indicates that the context in which I trained in clinical psychology was punctuated at three different levels of abstraction, namely

- in the first instance, where the faculty monitors and assesses the trainee's theoretical knowledge and competence, clinical acumen and skill, and actions in the clinical and therapeutic contexts and settings, during supervision, and in relationships with fellow students,
- in the second instance, where the trainee monitors and assesses his or her own scrutiny and understanding of his or her own assumptions and contributions to his or her work, and links these understandings to the effects that he or she has, and

- in the third instance, where the faculty monitors and assesses the trainee's monitoring and assessing of his or her own scrutiny and understanding of his or her own assumptions and contributions to his or her work, and the linking of these understandings to the effects that he or she has.

In the first instance of the three distinctions drawn in the philosophical punctuation of my training context, the choreography of the context was punctuated at the level of general systems theory: first-order cybernetics and may be described in terms of its principles and concepts. That is, the faculty, as the observing system, observes the trainee who constitutes the observed system.

Under these circumstances the faculty (the observer) observes the trainee's (the observed's) theoretical knowledge and competence, clinical acumen and skill, actions in the clinical and therapeutic contexts and settings, during supervision, and in the relationships with fellow students, and monitors and assesses the trainee accordingly. The trainee therefore, as the observed, has responsibility for ensuring that his or her actions comply with the substance and criteria of the observer's evaluation procedure. If, at this level of distinction the training secondary context is clearly defined, that is, the purpose of the training and the agenda for achieving this purpose are clear, then the trainee merely needs to ensure that he or she follows the agenda and achieves the purpose.

At this level of punctuation the commentary on the 'self' of the trainee entails an evaluation by the faculty (as observer) of the extent to which the trainee (as the observed) meets the observer's evaluation criteria. To meet these evaluation criteria the trainee merely needs to enact the prescriptions of the training secondary context. Therefore, within this punctuation the influence which the ongoing commentary on the 'self' has on how the 'self' comes to be defined is merely the extent to which the trainee complies, or does not comply, with the substance and criteria of the evaluation process and how, in the light of this, the trainee defines his or her 'self'. From a postmodern social constructionist perspective consensus surrounding the substance and criteria of evaluation, at this level of abstraction, is negotiated between the faculty (as observer) and the trainee (as observed), even if this be only insofar as the trainee accepts the faculty's meanings and definitions without necessarily having agreed with them.

In the second instance of the three distinctions drawn in the philosophical punctuation of my training context, the choreography of the training context was punctuated at the level of general systems theory: second-order cybernetics and may be described in terms of its

principles and concepts. That is, the trainee, as observer, is also the observed observing his or her own behaviour. In other words, the trainee is both the studier and the studied – the observer and the observed – the investigator and the investigated.

Under these circumstances the trainee (the observer) observes his or her (the observed's) own scrutiny and understanding of his or her own assumptions and contributions to his or her work, and the linking of these understandings to the effects that he or she has, and the trainee monitors and assesses his or her 'self' accordingly. The trainee, therefore, as the observed, has the responsibility for ensuring that his or her actions comply with the substance and criteria of his or her (as observer's) own evaluation procedure. If, at this level of distinction, the trainee's personal definitions of the training secondary context are clearly defined, that is, if the trainee is clear about his or her purpose and the agenda for achieving this purpose, then the trainee merely needs to ensure that he or she follows his or her own agenda and achieves his or her own purpose.

At this level of punctuation the commentary on the 'self' of the trainee is a personal commentary and entails an evaluation of the extent to which the trainee (as both observer and observed) meets his or her own evaluation criteria or not. To meet these evaluation criteria the trainee merely needs to enact his or her own prescriptions. Therefore, within this punctuation the influence which the ongoing commentary on the 'self' has on how the 'self' comes to be defined is merely the extent to which the trainee complies, or does not comply, with the substance and criteria of his or her own evaluation process and how, in the light of this, the trainee defines his or her 'self'. From a postmodern social constructionist perspective consensus surrounding the substance and criteria of evaluation, at this level of abstraction, is personal and largely independent of interpersonal negotiation of meanings.

In the third instance of the three distinctions drawn in the philosophical punctuation of my training context, the choreography of the context was punctuated at a confusion of the levels of general systems theory: first-order cybernetics and general systems theory: second-order cybernetics and can only be described in terms of a random and inconsistent violation of the principles and concepts of both. From the perspective of general systems theory: second-order cybernetics the trainee, as observer, is also the observed observing his or her behaviour. The trainee is the studier and the studied – the observer and the observed – the investigator and the investigated. Yet simultaneously, from the perspective of general systems theory: first-order cybernetics the faculty, as the observing system, observes the trainee who constitutes the observed system in which, in

this very observed system, the trainee is both observer and observed self-referentially observing, and monitoring and assessing his or her own behaviour. In other words, a general systems theory: second-order cybernetics punctuation is subjected to a general systems theory: first-order cybernetics observation.

Under these circumstances the philosophical construction of the context is contradictory and logically flawed in that at one and the same moment

- the trainee (as observer) observes his or her (as the observed's) own scrutiny and understandings of his or her own assumptions and contributions to his or her work, and the linking of these understandings to the effects that he or she has, and monitors and assesses his or her 'self' accordingly. The trainee therefore, as the observed, has the responsibility for ensuring that his or her actions comply with the substance and criteria of his or her (as observer's) own evaluation procedure. If, at this level of distinction, the trainee's personal definitions of the training secondary context are clearly defined, that is, if the trainee is clear about his or her purpose and the agenda for achieving this purpose, then he or she merely needs to ensure that he or she follows his or her own agenda and achieves his or her own purpose, while
- the faculty (as observer) observes, and monitors and assesses the trainee's (as the observed's) monitoring and assessing of his or her (the trainee's) own scrutiny and understanding of his or her own assumptions and contributions to his or her work, and the linking of these to the effects that he or she has. The trainee, therefore, as the observed, has the responsibility for ensuring that his or her actions, which include his or her own monitoring and assessing of his or her own behaviour, comply with the substance and criteria of the observer's (the faculty's) evaluation of the trainee's own evaluation of his or her 'self'. At this level of distinction the trainee is confronted with reconciling his or her own personal purpose and definitions of the training secondary context with the faculty's purpose and definitions of the trainee's own personal purpose and definitions, and then following the agendas for achieving both of these purposes.

At this confusion and contradiction of philosophical levels the commentary on the 'self' of the trainee is at one and the same moment

- the trainee's personal commentary on his or her 'self' which entails an evaluation of the extent to which he or she (as both observer and observed) meets his or her own evaluation criteria or not. To meet these criteria the trainee merely needs to enact his

or her own prescriptions. Therefore, within this punctuation the influence which the ongoing commentary on the 'self' has on how the 'self' comes to be defined is merely the extent to which the trainee complies, or does not comply, with the substance and criteria of his or her own evaluation process and how, in the light of this, the trainee defines his or her "self". From a postmodern social constructionist perspective consensus surrounding the substance and criteria of evaluation, at this level of abstraction, is personal and largely independent of interpersonal negotiation of meanings, and

- the faculty's commentary on the 'self' of the trainee which entails an evaluation of the trainee's evaluation of his or her own 'self' and the extent to which the trainee (as the observed) meets the faculty's (as the observer's) criteria or not. To meet these evaluation criteria the trainee needs to enact the prescriptions of the training secondary context. Therefore, within this punctuation the influence which the ongoing commentary on the 'self' has on how the 'self' comes to be defined is the extent to which the trainee complies, or does not comply, with the substance and criteria of his or her own evaluation of his or her own 'self' and how, in the light of this, the trainee defines his or her 'self', plus simultaneously the extent to which the trainee complies, or does not comply, with the substance and criteria of the faculty's evaluation of the trainee's own evaluation of his or her 'self'. From a postmodern social constructionist perspective consensus surrounding the substance and criteria of evaluation, at this level of abstraction, is dependent upon the extent to which there is congruence between the trainee's own criteria for evaluating his or her 'self' and the faculty's criteria for evaluating the trainee's evaluation of his or her 'self', and how, in the light of this, the trainee defines his or her 'self'.

Under circumstances where the training context is choreographed at this confusion of levels of philosophical punctuations the trainee is at once the observer and the observed and at the same moment, at a higher-order level of abstraction, only the observed. Included on the one hand in the observing system, the trainee is the observer, monitoring and assessing his or her own actions. Yet, excluded on the other hand from the more encompassing system in which the faculty alone observes, and monitors and assesses the trainee's self-referential monitoring and assessing of his or her 'self', the trainee becomes merely the observed. In other words, whilst the trainee is a behaving subject, this behaving subject is also, by virtue of the evaluation process, 'forced' to self-referentially observe, monitor and assess his or her own behaviour. Yet at the same time, his or her self-referential observations, and monitoring and assessing of his or her own behaviour is also monitored and assessed by the faculty to the exclusion of the trainee. In

these conditions compliance with two competing sets of incompatible criteria is untenable.

6.5 Towards a hypothesis about difficulties in the choreography of training in clinical psychology

The choreography of a training context refers to how it is arranged or organised and is a reflection of the philosophical construction which underlies and informs the training. Difficulties, therefore, in the choreography of training refer to problematic arrangements or organisations of the context, that is, a problematic underlying philosophical construction. According to Keeney and Sprenkle (in Becvar & Becvar, 1996: 74) experiential difficulties are “simply relationship metaphors – communication or indicators of the ecology of relationship systems”. Therefore, it should be expected that if the underlying philosophical construction of the context is problematic, then this will find expression, as experiential difficulties, on the experiential level.

Selvini Palazzoli, Boscolo, Cecchin, and Prata (1980: 397-398) point out that

The etymological meaning of a hypothesis is ‘what underlies’, or rather, the proposition on which a conceptual construction is founded. ... a hypothesis is ‘a proposition or principle put forth or stated merely as a basis for reasoning or argument, or as a premise from which to draw a conclusion.’ In the terminology of experimental science, a hypothesis is an unproven supposition tentatively accepted to provide a basis for further investigation, from which a verification or refutation can be obtained.

Thus the hypothesis about difficulties in the choreography of training in clinical psychology needs to put forth a proposition on which a conceptual construction can be founded as a basis for reasoning or argument, or a premise from which to draw a conclusion. It needs to set forth, for further investigation, a supposition about the relation between the philosophical and experiential domains in the training of clinical psychology. Since experiential difficulties are symptoms, or metaphoric expressions, of the philosophical choreography of the context, the hypothesis needs to set forth the supposition that difficulties in the experiential domain should be expected when difficulties exist in the philosophical choreography of the context.

HYPOTHESIS ABOUT DIFFICULTIES IN THE CHOREOGRAPHY OF TRAINING IN CLINICAL PSYCHOLOGY

“Meaning is not carried in a word by itself, but by the word in relation to its context, and no two contexts will be exactly the same. Thus the precise meaning of any word is always somewhat indeterminate, and potentially different; it is always something to be negotiated between two or more speakers or between a text and a reader.”
(Derrida in Freedman & Combs, 1996: 29).

The extent to which author and reader can approximate consensus surrounding the meaning of a text is mediated by the text itself. In this the semantic autonomy of the text has a role to play. According to Derrida (in Freedman & Combs, 1996) the meaning of a word is carried in its relation to its context. Similarly, the meaning of a hypothesis is carried in its relation to the context in which it emerged.

The hypothesis about difficulties in the choreography of training in clinical psychology needs to set out a proposition about the relation between the philosophical and the experiential levels of abstraction. To gain a fuller understanding of the meaning, and indeed the intended meaningfulness, of the hypothesis it needs to be considered in relation to its context. Chapter 7 reviews the context in which the hypothesis is embedded and formulates a hypothesis about difficulties in the choreography of training in clinical psychology.

7.1 The context in which the hypothesis about difficulties in the choreography of training in clinical psychology is embedded

The plot which has unfolded thus far provides the context in which the hypothesis is embedded and held together. A review of this reveals that

The origin of the research problem is the re-authored stories of three case studies from which it is suggested that the training programmes attended by Mrs. X and Mrs. Y were implicated in the psychological discomfort which they sustained.

The explication of the research problem considers the resonance between the stories of Mrs. X and Mrs. Y and my story of the psychological discomfort which I experienced during my training in clinical psychology and positions the focus of attention on the domain in which I trained. A content analysis of my daily journal identifies ten recurring

themes as signifiers of the experiential difficulties which I experienced. It is also established that my training did involve an ongoing commentary on the 'self' of the trainee.

The description of the research problem proposes that training programmes which comment on the 'self' of the trainee interrupt or interfere with the process in which the 'self' comes to be defined, and questions how this can be understood and explained. In response, a suggestion of how the 'self' comes to be defined is offered, and consideration is given to how an ongoing commentary on the 'self' interrupts or interferes with this defining process.

A philosophical investigation of the research problem provides an explanation for the first three case studies from the perspectives of general systems theory: first-order cybernetics and postmodern social constructionism. However the application of this explanation to the fourth case study, my own story, is useful only insofar as the context in which I trained was punctuated at the level of general systems theory: first-order cybernetics. As a consequence the complexity of the context in which I trained is explored in greater depth, revealing that it was choreographed at three different levels of philosophical punctuations, namely, (i) general systems theory: first-order cybernetics, (ii) general systems theory: second-order cybernetics, and (iii) at a level which confuses general systems theory: first-order cybernetics and general systems theory: second-order cybernetics in which a general systems theory second-order cybernetics perspective is subjected to a general systems theory: first-order cybernetics observation.

Considerations towards a hypothesis about difficulties in the choreography of training in clinical psychology draw a distinction between the philosophical and the experiential levels of abstraction. In these considerations it is proposed that the choreography of a training context refers to how it is arranged and organised which is a reflection of the philosophical construction which underlies and informs the training. It is furthermore proposed that difficulties in the choreography of training refer to problematic philosophical constructions, and that these find expression on an experiential level as experiential difficulties in which the trainee experiences psychological discomfort.

The hypothesis about difficulties in the choreography of training in clinical psychology therefore needs to connect the philosophical choreography of the training context to the experiential level at which psychological discomfort finds expression. It needs to set out a proposition on which a conceptual construction can be founded as a basis for reasoning or argument, or a premise from which to draw a conclusion. It needs to propose, for

further investigation, a supposition about the interplay between the choreography at a philosophical level and the manifestation of difficulties on an experiential level.

7.2 Hypothesis about difficulties in the choreography of training in clinical psychology

If

- at a philosophical level the training in clinical psychology is choreographed at confusing levels of philosophical punctuations, and
- the training programme involves an ongoing commentary on the 'self' of the trainee, and
- this ongoing commentary interrupts or interferes with the process in which the 'self' comes to be defined,

then

- on an experiential level the training context is unstable for experiential exploration, and
- the trainee experiences psychological discomfort.

**INVESTIGATION AND VERIFICATION OF THE RESEARCH
HYPOTHESIS: FIVE CASE STUDIES**

"Thus we can formulate the schizophrenic message: It's not that you should do something different; you should be different. Only in this way can you help me to be what I'm not, but what I could be if you were not what you are." (Selvini Palazzoli, et al., 1978:36).

Consideration of the hypothesis indicates that it was formulated and constructed out of a complex process of my own 'reading-in' and 'reading-out' and 'writing-in' and 'writing-out' of my own conceptual constructs and leaps in interpretation about my own experiences in my training in clinical psychology as I observed and punctuated it. The hypothesis may thus merely be a reconstruction of a deconstruction of the personal autobiography which I authored during my training. It may be a proposition about a conceptual construction of my own personal story, and mine alone, in which a description of my own sensitivities and my own idiosyncratic way of being is authored.

In chapter 8 a broader evidence base is sought to increase the validity of the hypothesis about difficulties in the choreography of training in clinical psychology. To establish whether the hypothesis was specific to my circumstances or whether it resonated with other recently trained clinical psychologists and their experiences of their training a further five case studies are considered. A theoretical exposition of focused interviews is provided with an explanation of how this research instrument together with content analysis was used to investigate the hypothesis. Thereafter both the philosophical and the experiential levels of abstraction described in the hypothesis are investigated with reference to the five case studies. Chapter 8 concludes with a verification of the research hypothesis and a note on 'psychological damage'.

In the five case studies five recently trained clinical psychologists were interviewed. These respondents were selected as follows: During my internship eight intern clinical psychologists, including me, were registered at the same accredited institution. The eight intern clinical psychologists, between us, completed our training at four different universities, three from one university, another three from a second university, one from a third university, and one from a fourth university. Of the five respondents, two were selected from the one university from which three intern clinical psychologists were drawn, one was selected from the three intern clinical psychologists drawn from the university at which I trained, and one was selected from each of the two universities from which only

one intern clinical psychologist was drawn. The two respondents from the same university were interviewed together, the remaining three were interviewed separately.

8.1 Focused interviews: A theoretical exposition and application

Focused interviews, of which Merton's is perhaps the most widely used, are semistructured interviews which use a combination of open-ended and closed-ended questions (Bailey, 1987). Although the topics and hypotheses of focused interviews are selected in advance the actual questions of the interview are not (Bailey, 1987).

According to Bailey (1987) in focused interviews the interviewer studies the event in advance, decides what aspects to probe, constructs a hypothesis, and then tests it by interviewing respondents who have experienced the particular event. Bailey (1987:191) suggests that in focused interviews "even though question wording is not fixed in advance, question content is". Structure is therefore important in deciding what aspects to probe. Bailey (1987: 191) argues that

without the structure provided by these topics and hypotheses, the interviewer might not know which question to ask and the interview could degenerate into a worthless exercise in which questions are asked at random and neither the interviewer nor the respondent knows what the interview is supposed to achieve.

By keeping questions open-ended, rather than predetermined, they may be tailored in the interview to allow for flexibility and unanticipated responses to emerge which are relevant to the hypothesis (Bailey, 1987). "This flexibility can result in questions that are really a long series of probes that can investigate deeply into the subjective areas of the respondent's mind in an attempt to discover his or her real feelings and motives." (Bailey, 1987: 191).

According to Merton, Fiske, and Kendall (in Bailey, 1987: 191) the first consideration in focused interviews is that "the persons interviewed are known to have been involved in a *particular situation*".

To investigate the hypothesis about difficulties in the choreography of training in clinical psychology five respondents who had recently completed their training in clinical psychology were interviewed. The persons interviewed are therefore known to have been involved in the particular situation being investigated.

According to Merton, *et al.* (in Bailey, 1987: 191) the second consideration in focused interviews is that

the hypothetically significant elements, patterns, processes and total structure of this situation have been provisionally analyzed by the social scientist. Through this *content* or *situational analysis*, he [or she] has arrived at a set of hypotheses concerning the consequences of determinate aspects of the situation for those involved.

The hypothetically significant elements, patterns, processes and total structure of my training in clinical psychology were provisionally analysed, as described in this text. Through this content or situational analysis the hypothesis about difficulties in the choreography of training in clinical psychology was formulated.

According to Merton, *et al.* (in Bailey, 1987: 191) the third consideration in focused interviews is that the investigator develops “an *interview guide*, setting forth the major areas of inquiry and the hypotheses which provide criteria of relevance for the data to be obtained in the interview”.

The interview guide for the interviews was the hypothesis about difficulties in the choreography of training in clinical psychology. The major areas of inquiry were the philosophical construction of the training contexts and the expression of problematic philosophical constructions on an experiential level.

According to Merton, *et al.* (in Bailey, 1987: 191) the fourth and final consideration in focused interviews is that

the interview is focused on the subjective experiences of persons exposed to the pre-analyzed situation in an effort to ascertain *their definitions of the situation*. The array of reported responses to the situation helps to test hypotheses and, to the extent that it includes unanticipated responses, gives rise to fresh hypotheses for more systematic and rigorous investigation.

The interviews with the five respondents focused on their subjective experiences of their training so that their subjective definitions of the situation could be described. To achieve and maintain this focus the interviews commenced with a non-directive proposition ('I would like you to discuss your experience of your clinical psychology training'). Thereafter questions were kept as open-ended as the context and purpose of the interviews

permitted. In most instances these questions were formulated from the responses which respondents offered, allowing their subjective descriptions of their own stories to emerge.

8.2 Content analysis: Application to the transcripts of the focused interviews

According to Bailey (1987) focused interviews are well suited for subsequent content analysis because they use a combination of open-ended and closed-ended questions. The interviews with the five respondents were a combination of open-ended and closed-ended questions. The interviews were tape-recorded and transcribed. The content of the transcripts was analysed to establish the presence or absence of the philosophical conditions proposed in the hypothesis, the presence or absence of the ten recurring themes identified in Appendix A, and the presence or absence of psychological discomfort.

8.3 A note on the authoring of Appendix B

The text of Appendix B contains the transcripts of the focused interviews after they were subjected to content analysis. It reflects a reference number, the number allocated to each respondent, the content, and the reference numbers of the philosophical conditions and the experiential themes which were ascribed to the content.

As in the content analysis of my journal the conditions and themes were inextricably interwoven and the boundaries were difficult to establish and frequently could not be. In instances where manifest content alone was insufficient latent content was considered to allow the conditions and themes to emerge more fully. The coding in Appendix B is my particular punctuation. Different descriptions and punctuations are possible and would be as valid for different authors as mine are for me.

8.4 Investigation of the hypothesis: Five case studies

The hypothesis about difficulties in the choreography of training in clinical psychology draws a distinction between the choreography of the training context at a philosophical level and the expression of this choreography on an experiential level.

8.4.1 The philosophical level of abstraction

The hypothesis proposes three philosophical conditions, namely

- the training in clinical psychology is choreographed at confusing levels of philosophical punctuations, and
- the training programme involves an ongoing commentary on the 'self' of the trainee, and
- this ongoing commentary interrupts or interferes with the process in which the 'self' comes to be defined.

In the focused interviews Respondents 1, 2, 3, and 5 commented that the contexts in which they trained in clinical psychology were choreographed at confusing levels of philosophical punctuations, that the training programmes did involve an ongoing commentary on the 'self' of the trainee, and that this ongoing commentary did interrupt or interfere with the process in which their 'self' comes to be defined. These respondents described their training contexts as "a psychotic space" (Appendix B, Ref 39, Ref 113, & Ref 324, R1), "a crazy-making space" (Appendix B, Ref 417, R2), "a context of deception, a mad-making thing, psychotic-making, extremely damaging" (Appendix B, Ref 485, Ref 511, Ref 599, & Ref 611, R3), and "there was no reality, it was just this unreal bad experience, it's a horrible space, it's indescribable, it's unnameable, it was just unsafe" (Appendix B, Ref 941, & Ref 1021, R5).

Respondent 4 however commented that in his training these philosophical conditions either did not present, or if they did he was either unaware of them or they were not sufficiently significant to be distressing. He described his training context as "very very empowering" (Appendix B, Ref 793, R4).

Respondents 1, 2, 3, and 5 described the philosophical choreography of the contexts in which they trained as being inconsistently, ambiguously, and confusingly punctuated. These respondents commented that in their respective training contexts

- they were at times the observed, monitored and assessed by faculty as the observer,
- and at times they were the observed and the observer observing, and monitoring and assessing, their own behaviour,
- and at times they were the observed, monitored and assessed by faculty as the observer, where the subject of this monitoring and assessing was their own monitoring and assessing of their own behaviour.

Extracts from Appendix B to illustrate the respondents' subjective descriptions of the philosophical choreography of their training contexts are

... they wanted to make me angry to see how I react, to establish what I will do ... (Appendix B, Ref 79, R1).

The whole training is for you to look at yourself. The trainers force you to be critical of yourself, to take a step back and be critical. ... (Appendix B, Ref 185, R1).

... It's a one-way process from the beginning to the end and you are in the spotlight the whole time. (Appendix B, Ref 197, R1).

... it is a comment on you as a person. ... that is the underlying message. (Appendix B, Ref 230, R1).

... you become a freak. ... We are so busy looking at the things we are doing that we forget to live a life. ... (Appendix B, Ref 404, R1).

Everything that I was sure of was taken away, or becomes reflected back to you, "but why is that important to you?". And then you start questioning yourself and doubting yourself. ... (Appendix B, Ref 34, R2).

So even if you comment you don't get away from it. It's like "why the *fuck* are you pointing a spotlight on me?" And as soon as you say that then they point the spotlight on you. (Appendix B, Ref 110, R2).

... you are in a context that is evaluative, that at the end they [faculty] are going to have to say whether you are good enough to qualify as a psychologist. ... (Appendix B, Ref 143, R2).

... the training context teaches you to question everything you think and do and feel. ... And you can't stop it, it's like going on and on and on. (Appendix B, Ref 397, R2).

... the whole time you are both observer and observed. (Appendix B, Ref 399, R2).

... you as the trainee are very much the observed. The trainers are the observer, that is their function. They are evaluating you. (Appendix B, Ref 499, R3).

... you are very much the observed but you also become the observer because you are very interested in the way the trainers place themselves in relation to you. ... for the big part, of the training you are the observed, you are being scrutinised ... I felt most of the time that I was the observed. I very seldom felt that I was the observer. Although I knew that I was also observing and actually evaluating my own behaviour to make sure that I complied ... (Appendix B, Ref 501, R3).

... it actually interferes with your development as a psychotherapist because you are so busy having to manage and making sure that you are getting the right message across and trying to make sense of all the confusing messages and at what level we are operating at now. ... (Appendix B, Ref 511, R3).

... It made me very aware of how I would receive what other people were saying ... I would censor what I said and how I thought about myself and also in how I interacted with other people. ... (Appendix B, Ref 829, R5).

... I was very aware of that, them observing me. ... (Appendix B, Ref 833, R5).

... I felt very stifled, and being observed by them observing me actually observing my own behaviour became very much a game to me. Could I be smarter than them and play this game of "okay they are expecting this from me but can I in a subtle way show them something else?". ... (Appendix B, Ref 841, R5).

... that taught me to be overcritical of how I was doing as a therapist. In a way this was good but it also made me very uncertain ... I felt as though I had to give them [faculty] what they wanted in order to get the kind of feedback that I wanted. ... (Appendix B, Ref 927, R5).

8.4.2 The experiential level of abstraction

The hypothesis about difficulties in the choreography of training in clinical psychology proposes that if certain philosophical conditions prevail, then at an experiential level the training context is unstable for experiential exploration and the trainee experiences psychological discomfort.

In the content analysis of my daily journal ten recurring themes which signified experiential difficulties were identified. In the content analysis of the transcripts of the focused interviews the experiential difficulties described by the respondents were analysed for the presence or absence of these themes.

8.4.2.1 Theme 1: Constructing a personal philosophy

The five respondents commented that during their training their personal philosophy was under construction and reconstruction emanating from exposure to new theories and new ways of thinking about human behaviour. Respondents 1, 2, 3, and 5 commented that they were confronted with philosophical issues and debates, namely: Respondents 1, 3, and 5 were confronted with integrating theories of human behaviour with their way of being; Respondents 1 and 2 were confronted with distinguishing between psychology as a career and psychology as a philosophy; Respondent 3 was confronted with formulating a personal definition of psychotherapy; Respondents 1, 2, 3, and 5 were confronted with whether the 'self' as therapist can be distinguished from the 'self' as non-therapist; Respondents 1, 3, and 5 were confronted with the issue of the use of 'self' of the therapist in therapy; and Respondent 3 was confronted with the issue of relevance in therapy. Respondent 4 did not appear to be significantly confronted with significant philosophical issues and debates. Extracts from Appendix B to illustrate the respondents' subjective descriptions of their experiences are

... I knew the psychodynamic approach quite well ... The interactional stuff, I think that's what made therapy

alive for me. ... at the beginning it was "how do I put these two together, the one is cold and the one is hot?". And then I started to think "what is this rift between these two schools actually about?". And I went and I looked and I realised that they actually believe in the same things, they just give different words to it. ... I conceptualise in both and I work very interactionally and now and then I ... blend between the two. ... So I have learned to incorporate the two. ... (Appendix B, Ref 126, R1).

... It was about making you comfortable, exposing you to a different mindset, a different paradigm, making you get comfortable with it, getting acquainted and knowing how to conceptualise in it. ... We were taught "this is how you would do psychodynamic therapy". (Appendix B, Ref 148, R1).

... I knew that as a trainee that my training was kind of an extension in terms of the theoretical underpinning, an extension of systems theory. And somehow doing counselling in a multi-cultural, that kind of low socio-economic environment, was kind of seen as an extension of systems training, or good for, or a fit with, systems training. What was never clear to me was exactly how it linked up. You knew it was an extension of actual systems theory, but not how. ... (Appendix B, Ref 433, R3).

... The training itself was very global in the sense that it was not one specific approach, which I liked a lot. ... I was glad I had that very broad base because then the approaches I wanted to learn more about, I was able to do that on my own. ... (Appendix B, Ref 657, R4).

The theories, they [faculty] were very much systems orientated and they discussed that in a very clinical way which was very paradoxical ... because then they did not have to look at the system that we were in and what was happening in it. So it was very much "okay this is what Keeney said, or this is what the Milan School said" and we would go through exactly what they said and go home and read about it. But there were never practical applications to what we had learned in terms of our own system and what was going on with us. ... (Appendix B, Ref 919, R5).

... for me as well it's [psychology] a way of being. I think there is a component of it being a discipline, but it is not just a career, it's not like other careers that you can turn it off when you leave the office, and go home and be yourself. (Appendix B, Ref 389, R1).

... if you want to be a psychologist it's a total commitment ... You can't be a little bit of a psychologist. ... (Appendix B, Ref 393, R 2).

... My definition of psychotherapy is very much imbued with what I regard as my personal ethics and which I take into every interaction with people. Whether I am chatting with someone at the bus stop or buying something from the local flea market person, there are certain ethics for me that are personally important and that govern the way that I interact with people. And I ... bring that in my therapy. ... (Appendix B, Ref 489, R3).

... "aren't people innately therapists, innately born with these qualities which they say are social but are actually therapeutic?" ... (Appendix B, Ref 386, R1).

... even when I am a non-therapist I am just hiding it. I am still a therapist. ... (Appendix B, Ref 385, R2).

... I don't make a distinction in myself between being a therapist and being a person. The person that I am is

very much the person that I take into therapy when I am with a client. ... (Appendix B, Ref 537, R3).

... I think if you had been raped, for example, if you work through that and you get the right counselling and you get the support and stuff that you need, if you can take that experience and use it in your therapy you can be of great help to people who are going through the same process. But if you don't deal with that in a way that is healthy or in a way that helps you to get over it then you go into therapy with people and your issues [as therapist] come to you with your clients. ... You [as therapist] are dangerous because you are not containing that, you can cause a lot of problems. ... (Appendix B, Ref 162, R1).

... because of the nature of psychology because of the nature of the content that we work with, we work with ourselves. Trainers work with themselves, when we work with clients we work with ourselves. We kind of infuse it with theory and we kind of have broad theoretical underpinnings, but basically the theory is mediated by your personal style, or your personal biases. ... (Appendix B, Ref 453, R3).

... we had to go and present a case and talk about how we use ourselves as therapists ... I use myself as a tool and have used what I have learned in the Masters ... to be aware of myself and to use that in relation to the other person ... (Appendix B, Ref 1013, R5).

... To what extent when you ... start flirting with the client population on a cultural level do you make yourself relevant in terms of the type of psychotherapy that you offer? Are you saying that by flirting culturally with the client and practicing that kind of culture you are being relevant? ... (Appendix B, Ref 485, R3).

The experiential difficulties which confronted Respondents 1, 2, 3, and 5 in the construction and reconstruction of their personal philosophies were the interplay and uneasy tension between transformation and conservation of the 'self', and between learning through imposition as opposed to learning through discovery. Respondent 4 did not appear to be confronted by either of these experiential difficulties. Extracts from Appendix B to illustrate the respondents' subjective descriptions of their experiences are

... even in the family context and a lot of my friends I don't have anymore ... because we changed a lot. ... I think in a family context because you comment on the family rules, these unspoken rules, and the family respond in a certain way that says "look don't do it, this is wrong". So you see what is happening but you are not allowed to speak about it, so you shut up about it. But in that you withdraw. ... (Appendix B, Ref 94, R2).

... a very basic and fundamental human need is to define and redefine ourselves and our own reality, and to have that reality affirmed, not at all costs, but you have your own reality. And for me, that is what was under threat constantly. ... (Appendix B, Ref 467, R3).

... it damages one's self-esteem, your self-reliance. I think people build up enough resources within themselves to help them cope with certain situations but the training makes you question all of that. ... (Appendix B, Ref 1005, R5).

... you are forced to accept their [faculty] philosophy, because if you don't accept that philosophy it's reflected

back on you as "why are you so defensive?, you don't really want to work with your issues, you are afraid to change, how are you going to sit opposite a client and advocate change when you yourself don't want to question your personal philosophy?". (Appendix B, Ref 214, R1).

... I became more aware of certain kinds of indoctrinations or ideologies that were being pushed, and then obviously I tried to fit in with that, which was often difficult because often I think that what the trainers stood for was a bit contrary to my beliefs. ... I think that throughout my training I always felt like I was in conflict. (Appendix B, Ref 433, R3).

... At (clinic) my reality was constantly found to be not okay, under threat. It was a classical clash of two people colliding who are coming from very different ideological perspectives. ... (Appendix B, Ref 467, R3).

Your learning through discovery gets blocked and there is learning through imposition but the lecturers never clarifying what they are imposing. ... (Appendix B, Ref 929, R5).

8.4.2.2 Theme 2: A focus on intrapersonal change

Respondents 1, 2, 3, and 5 commented that during their training they experienced a focus on intrapersonal change. The experiential difficulties which confronted these respondents were how intrapersonal change influenced, and changed, their interpersonal styles of relating and how the affects of this reverberated throughout their primary and secondary contexts. Respondents 1, 2, 3, and 5 felt that whereas previously they were able to share meanings with members of their social networks, during their training they had difficulty doing so, and often could not. As a consequence of this Respondents 1, 2, 3, and 5 believed that their social memberships were pervasively threatened, and in some instances withdrawn, leaving them feeling isolated and lonely. Respondent 4 commented that in the context in which he trained there may have been a focus on intrapersonal change however this did not disrupt his social memberships. Extracts from Appendix B to illustrate the respondents' subjective descriptions of their experiences are

It is anxiety-provoking because I feel like I am not, and cannot be, myself in this context. ... So you split. I felt very split and like I had to play a game the whole time. ... that is very anxiety-provoking because you are being forced to become congruent but you cannot be. How can you be? (Appendix B, Ref 133, R1).

I lost a lot of relationships. ... maybe you can say it's the losing of some kind of innocence. I don't know what it is. Suddenly you don't fit in anywhere. ... Who must we relate to after this? (Appendix B, Ref 346, R1).

... you had to play this game. You couldn't be what you really are especially because this kept changing while you were trying to find out who you actually are. ... (Appendix B, Ref 134, R2).

... that's what *fucks* it up interpersonally for me in my own life, because you go home and you have got all this

stuff, you have got all this ambivalence and anger in you but you can't take it anywhere and then you go home with that anger and everyone says to you "but *shit* you have changed, you know you are always angry, you are always depressed, you don't do stuff with us anymore". ... (Appendix B, Ref 143, R2).

... often the things that were happening on the course made me feel that I was changing so much that when I was with my own community I very often felt that I did not fit in, or was not being understood. At times this also made me feel very alone. (Appendix B, Ref 571, R3).

[In response to 'During your training were there any changes in you which affected your situatedness with people that you knew before the training?'] Apparently so. ... Although it could not have been that drastic because I haven't lost any of those relationships ... (Appendix B, Ref 743, R4).

[In response to 'Did you find yourself becoming isolated or withdrawn or did people say that you changed to the extent that they did not know you anymore?'] ... that did happen. Not, "we don't know you like this". ... It was just a few isolated incidents. (Appendix B, Ref 745, R4).

... I worked harder at making my relationships even better than they were. I put so much more into that ... it also at the same time made me very wary of what were people really expecting of me and was I really giving them what they needed. That would always play in my mind as well. ... (Appendix B, Ref 969, R5).

8.4.2.3 Theme 3: The politics of power, authority, and expertise

Respondents 1, 2, 3, and 5 commented that during their training they experienced an inconsistent play on the politics of power, authority, and expertise, in which at times faculty diffused these and at other times they enforced them. The experiential difficulties which confronted Respondents 1, 2, 3, and 5 were confusion surrounding their identities and roles in relation to faculty. Respondent 4 did not experience a play on the politics of power, authority, and expertise in the context in which he trained and he commented that his identity and role in relation to faculty were clearly defined. Extracts from Appendix B to illustrate the respondents' subjective descriptions of their experiences are

(Faculty) always said that he was only the janitor, that he could easily be a janitor. But we were always very aware of the fact that the head of the department was the boss and things get done the way he wants them done. (Appendix B, Ref 236, R1).

So you can't really trust (faculty) and let your guard down because you know that (faculty) is also in power. It's like "is he being social now?, is he part of our group?, or is this only a way to get in to evaluate the real stuff?". (Appendix B, Ref 240, R1).

... it's very anxiety provoking. I think it makes you ask "okay but which message do I respond to?, are you in charge or are you not in charge?". (Appendix B, Ref 260, R1).

... there is a thing about power and hierarchy the whole time because you are being evaluated and they are your trainers. ... (faculty) becomes part of the group in a way, but he becomes part of the group only up to a point, he never really becomes a group member although they [faculty] pretend they do. (Appendix B, Ref 237, R2).

... (faculty) is still the trainer. He is still in a position of power. He is still on a different level than we are. (Appendix B, Ref 239, R2).

There again it was definitely those two levels at the same time. On the one level it was very clear in terms of the university structure and they were the lecturers and we were the trainees and it was clear that there was an authority system. Right, there were those who knew more about something than others. We were there as trainees to learn from the trainers. But I think somehow more at (clinic) I think there was a denial of expertise, there was a denial of authority, ... I had a problem with authority, in fact, with the lack of authority, I had a problem with the lack of expertise ... the problem that I had was more the lack of authority and the lack of expertise and the lack of just saying "this is what I stand for". (Appendix B, Ref 575, R3).

... the message that was coming through was that on the one level there was a denial of power and denial of expertise and playing down any form of certainty and any form of taking a position. But at another level there was absolute assertion of authority, absolute assertion of power because we all knew that certain things were allowed to happen and certain things were not. So there was this constant double playing out. On the one level denying authority and on the other level not hesitating at all to whack you over the knuckles if you dared to overstep an invisible boundary. So that was the constant play out. (Appendix B, Ref 579, R3).

[In response to 'what were the lecturers' stances towards that group?'] I think it differed from lecturer to lecturer, but generally, I think, as a group, the lecturer treated us as students. ... (Appendix 3, Ref 731, R4).

... It was very much "you can do as you like and try out new things" but when you actually go ahead and do it you get rapped over your knuckles for it. Like "why did you do it?, why didn't you consult us?, how could you have done this?". So it was like "we [faculty] are giving you enough freedom but we will rap you over the knuckles if you exceed the restrictions". But the restrictions were never overt. Restrictions were never clearly placed on us but the lecturers would pull the strings. (Appendix B, Ref 821, R5).

8.4.2.4 Theme 4: A lack of clarity

Respondents 1, 2, 3, and 5 commented that their training secondary context was fraught with ambiguities, lack of clarity, contradictions, paradoxes, double binds, denial, a clashing between the theoretical and the practical, and incongruence between the explicit and implicit. They experienced that the rules of the training secondary context did not consistently permit, or provide for, metacommunication, and the option of fleeing the field was not viable. The experiential difficulties which confronted Respondents 1, 2, 3, and 5 were that the training secondary context's structure, purpose, agenda, rules, norms, and definitions were unclear and inconsistent. This generated a training context which was

continuously in an anxiety-provoking state of uncertainty. Respondent 4 commented that apart from instances where structure was unclear the context in which he trained did not lack clarity. Extracts from Appendix B to illustrate the respondents' subjective descriptions of their experiences are

... it started totally unstructured. I had no idea what was expected of me. And when you said "we don't know what is expected of us" (faculty) said, "well what do you want to do?". ... (Appendix B, Ref 10, R1).

(Faculty) would become my therapist and say that suddenly there is something wrong with me. ... (Appendix B, Ref 26, R1).

... that context is not properly defined, it is not clearly defined and when you decide to define it and comment "but isn't this supposed to be therapeutic" the answer is "... no you are here to be trained". (Appendix B, Ref 369, R1).

... It's a double bind in a sense that you can't comment and you cannot leave the field. You are not allowed to leave the field because if you do you cannot qualify as a psychologist. So what do you do? ... (Appendix B, Ref 143, R2).

... it's a double bind again in that it is, it's seen as being accepted, because they listen to what you are saying, and they are saying "okay so you are saying this, and this, and this", and they do the whole clarification thing. So my first response is "okay something is happening here", but then they turn it around and give it back to you and say "but what's wrong with you?". So actually you are disconfirmed. In the message that you send the first time nothing becomes of that message it just comes back to you as a different more pathologised message. (Appendix B, Ref 307, R2).

... On the one level, and this would be said by the trainers themselves, during ritual practices they kind of bring their one-leggedness and they also talk about their struggles and their issues, and in that moment, in the crescendo of the ritual and where the ancestors and everybody is just one, where all barriers and differences fall apart and the trainer and the trainee and the client all become one. But ... the moment we move beyond the ritual activity all the differences and imbalances are very much in place. So there is that kind of attempt at some level to transcend the differences and to kind of pretend that we are all equal ... Things were said on one level and then disconfirmed and negated at another level. (Appendix B, Ref 495, R3).

That happened all the time. That double standard. On the one level it is denied and on the other level it happens. ... (Appendix B, Ref 599, R3).

... I never quite knew as a student whether I was making the grade ... In that context you do not operate with certainties so I am never told that I am a good therapist or that I am a bad therapist, or this is where I need to improve ... at the end of the day it is probably a process, a strong process, of disconfirmation that takes place because you never know. You cannot leave the field, there is a double bind, you cannot comment on the process, there is never clarity as to what you are expected to be. ... (Appendix B, Ref 623, R3).

... what happens to your commentary is that (faculty) is very good at acknowledging you by saying you bring

the courage of taking issue with what you think is unfair and not right. Then you are beautifully acknowledged and commended for having the courage to bring the voice of dissent. ... And that is where it ends. And in that your whole being is disconfirmed. The issue is never taken up. So process-wise they are excellent at acknowledging you and saying you have the courage and it's beautiful, and before you know nothing comes of it. Your question is never addressed. ... (Appendix B, Ref 627, R3).

... we were given a diary that had been printed up for us, that had everything in it. We knew exactly which class we were supposed to have ... from day one until the last class of the year. That changed often though and that was what got to me because it would change and you wouldn't be aware of it until the last minute ... In terms of agenda, *ja*, I think that was pretty much laid out as well. ... they would say in terms of academics "this is what we expect, this is where you will be ... " ... In terms of practical work, that was laid out by your supervisor. Your case presentations, that was also ... there was a lot of feedback so you knew exactly what was expected beforehand and where you went wrong afterwards. In terms of your own development, ... it was left largely up to you, that was made very clear. ... (Appendix B, Ref 757, R4).

It was very very confusing just not knowing, *ja*, just not knowing. Them [faculty] being very unclear made me feel very unclear and unsure. (Appendix B, Ref 855, R5).

... Everything about the department was very disorganised, even registering, getting notes, photocopying, it was just all in disarray, everything was just toppled over and there was no one there to take charge ... everything was just all confused and there was really no leader, or there is one but she's also very absent and that leaves everyone feeling "okay now what?". (Appendix B, Ref 867, R5).

... lack of clarity, the lack of structure, it being unsafe, them [faculty] being disconfirming. It was all of that that played into it. ... (Appendix B, Ref 895, R5).

8.4.2.5 Theme 5: The issue of evaluation

Respondents 1, 2, 3, and 5 commented that during their training there was an ongoing evaluation at three different levels, namely, (i) where the 'self' of the trainee as observed, was observed and evaluated by faculty as observer; (ii) where the 'self' of the trainee as observer, was observed and evaluated by his or her 'self'; and (iii) where the 'self' of the trainee as observed, was observed and evaluated by faculty as the observer, where the subject of this evaluation was the trainee's own evaluation of his or her 'self'. According to Respondent 4, in the context in which he trained, although he monitored his own performance, evaluation took place only at the level of the trainee as the observed being evaluated by faculty as the observer. Respondent 4 commented that he was not confronted with any experiential difficulties surrounding the issue of evaluation. For the remaining respondents, the experiential difficulties with which they were confronted were

- in the cases of Respondents 3 and 5, the ambivalence expressed by both faculty and

students surrounding evaluation *per se*, that is, whether it is possible and ethical to evaluate a student at all given the nature and subject-matter of the discipline,

- in the cases of Respondents 1, 2, 3, and 5, the evaluation criteria were consistently inconsistent and unclear,
- in the cases of Respondents 1, 2, 3, and 5, it felt as if the 'self' of the trainee was the focus of attention and continuously under scrutiny,
- in the cases of Respondents 3 and 5, whether, and how, the worth of the 'self' could ever be quantified as a percentage and reduced to a signifier which connotes either success or failure,
- in the cases of Respondents 1, 2, and 3, the universities where they trained have a history of failing psychology students at this level of study (refer Appendix B, Ref 163, & Ref 449),
- in the cases of Respondents 1, 2, 3, and 5, the issue of evaluation was a pervasive context marker which reverberated throughout the training primary and secondary contexts pervasively influencing their experiences.

Extracts from Appendix B to illustrate the respondents' subjective descriptions of their experiences are

... it's you as a person [that is evaluated]. ... theoretical knowledge was evaluated ... We wrote tests and exams, but I think overall our training evaluated our resilience in that group and how you coped with the dramas of day-to-day. (Appendix B, Ref 151, R1).

... at the end they [faculty] are going to have to say whether you are good enough to qualify as a psychologist. So the whole time this is like a sword over your head. ... (Appendix B, Ref, 143, R2).

... there wasn't evaluations in terms of objective evaluation that from the beginning you get a list of say twenty criteria that you have to fulfil or that you have to adhere to which in the end you can tick off. ... (Appendix B, Ref 152, R2).

... in the training context you don't disagree because you are being evaluated the whole time. ... (Appendix B, Ref 215, R2).

... because ultimately the trainer decides what you are worth. ... So it is up to the trainer at the end of the day to decide what your worth is. (Appendix B, Ref 593, R3).

... the trainers will tell you that marks don't say anything, marks are not important, the number that is next to your name, because they say "we can never put a numerical number, we can never give how you do therapy a score". ... (Appendix B, Ref 595, R3).

... they subjectively evaluate us in terms of our personhood ... (Appendix B, Ref 643, R3).

... from the moment that I got selected the assessment portion was over. That was the message that I got ... It wasn't just my perception "that look we are not here to now second-guess ourselves whether you should be here, we have invited you, or selected you" ... (Appendix B, Ref 709, R4).

... because I knew it was an academic year I never really felt put out with the idea of having to write exams to be evaluated. ... I was fully a student. (Appendix B, Ref 779, R4).

... The feedback they then gave me towards the end of the year compared to what I got at the beginning was very very different. At the beginning it was very positive, but the one at the end, right at the end of the year, I mean there was nothing more that we could do after that, was very very negative. But no one in between bothered to tell me "well look we have watched you not sharing, we have watched you becoming silent and we are wanting to know what is happening, or maybe you should look into this pattern". There was nothing. I used to go to weekly supervision and every time I was told "everything is going fine, everyone's happy with you" and then on the last feedback there we go. (Appendix B, Ref 833, R5).

... They [faculty] say "there is no recipe for a person" but yet in their mind they have an idea what it is that you are supposed to be, and if you don't live up to that you are being evaluated because they have to decide if they will pass you. You know that at the end of this year they [faculty] are giving you a mark for the kind of person you are. ... (Appendix B, Ref 895, R5).

... my major gripe about evaluation especially in this context is how do you evaluate a person and their personal qualities without having given them at the beginning of the year a sheet saying "okay this is what we are going to evaluate, this is how we are going to evaluate, and this is the weighting we are giving to each aspect of it". So without having been given any guideline yet knowing that exam papers aren't the only thing that the lecturers are looking at makes it very difficult for me to know what it is they expect of me and without being given adequate feedback throughout the year knowing whether I am actually on the right track or on the wrong track. So, *ja*, it made me feel very guarded all the time "am I actually good enough?, am I doing well enough?, what personal qualities do I need to show?, do I need to exaggerate certain qualities?, do I have to adopt others?". You know it made me very unsure of all of myself. (Appendix B, Ref 985, R5).

8.4.2.6 Theme 6: Disclosing, presenting, and exposing the 'self'

Respondents 1, 2, 3, and 5 commented that during their training they experienced a focus on the 'self' of the trainee. These respondents felt that, because of the emphasis on the evaluation of participation as well as the content of that participation, together with the lack of clarity regarding evaluation criteria, they were 'forced' to disclose, present, and expose their 'self'. Respondent 4 commented that this was not the case in the context in which he trained. The experiential difficulties which confronted Respondents 1, 2, 3, and 5 were that as a consequence of how seldom they received feedback, either positive or negative, and how frequently they were disconfirmed, they often felt that their 'self' was not good enough. Respondent 4 did not experience these difficulties. Extracts from Appendix B to illustrate the respondents' subjective descriptions of their experiences are

... You were always thinking that you are not good enough. (Appendix B, Ref 137, R1).

... We were always thinking that when we disclose ourselves we might not be good enough. (Appendix B, Ref 138, R2).

... when your training emphasises the self of the trainee and you are deliberately always exploring the trainee's person in the training you must make absolutely sure that you provide the kind of safety and catchments for holding what you are going to be kicking up. ... (Appendix B, Ref 531, R3).

... I constantly felt that I was not good enough, that there was something wrong with me. ... (Appendix B, Ref 545, R3).

... In terms of self-disclosure ... no I don't think there was ever a time where I was put in a risk situation. ... If you got to a point there was like a time-out mechanism where you felt "look this is enough" then it was respected. You didn't have to go further. (Appendix B, Ref 693, R4).

... they would dig for more stuff, get details of what had happened, but they wouldn't bring that back to what was happening to us, how that related to our lives now, how that related to how we do therapy, how that was influencing our patterns amongst everyone in that room. There was none of that it was just left. ... (Appendix B, Ref 807, R5).

It was very much forced upon us to expose ourselves. The feeling was that you have to, not because you want to or now you feel as though this is the time for you to share. It was "okay everyone else has spoken and you haven't, so say something, and say something that is meaningful". (Appendix B, Ref 875, R5).

8.4.2.7 Theme 7: A focus on the personal history of the 'self'

Respondents 1, 2, 3, and 5 commented that during their training they experienced a focus on the personal history of the trainee in which, because of the emphasis on both the evaluation of participation and the content of that participation, they felt 'forced' to present and review their personal histories. Respondent 4 commented that this was not the case in the context in which he trained. The experiential difficulties which confronted Respondents 1, 2, 3, and 5, but not Respondent 4, were that they felt that their personal histories were often unnecessarily psychologised and pathologised, particularly concerning issues which they felt they had previously resolved. Extracts from Appendix B to illustrate the respondents' subjective descriptions of their experiences are

... When the first student did this ... by the next genogram students were playing it very safe. They suddenly had very small families with very little stuff going on. I know with my genogram ... I know what my issue was. It was with my gran, but I quickly skimmed over her. I focused on other people. I said "oh my gran died a few years ago" and I moved on ... because I knew this was what was going to happen. They [faculty] are going to rip this open and pull my heart out. ... (Appendix B, Ref 376, R1).

... they first push you to the extreme of saying “this is wrong where you come from, your whole way of being is psychotic, schizophrenogenic families create these kids you know, how did you survive?”. (Appendix B, Ref 412, R1).

I think that they [faculty] force you to disclose your personal history and then use that as a lever to force you to open up and to grow ... (Appendix B, Ref 203, R2).

... on the training, they force you to disclose your history and then they pathologise it. ... (Appendix B, Ref 467, R3).

You know I think it [the trainee’s personal history] gets severely disrespected ... (Appendix B, Ref 527, R3).

... I was open about my background and about my personal development. The trainers had ample ammunition to turn that into my personal crusade, my unresolved stuff with my parents, which I think ... by the time that I started my training a lot of the issues that I had with my parents had been resolved. I actually ... spent about eight years by the time I got to my training in actively looking at my parental relationships ... the standard reaction and the standard tool that the trainers use in psychology to cover up [is] they turn it into the student’s issue. (Appendix B, Ref 545, R3).

... I knew I resolved a lot of my stuff but that was denied by (faculty). ... (Appendix B, Ref 575, R3).

... For me especially it always felt like if I didn’t have a sad story to tell I couldn’t tell anything. I had to have gone through some major trauma in my life in order to fit in with what they wanted. ... I didn’t have a traumatic incident in my life that I wanted to share with them. (Appendix B, Ref 825, R5).

... because it [R5’s personal history] wasn’t sad enough they said I must be hiding something. (Appendix B, Ref 879, R5).

... like wanting to share something but thinking “okay what if it’s not what they want?, what if my history isn’t as bad as they think it should be?” ... (Appendix B, Ref 1011, R5).

8.4.2.8 Theme 8: A focus on self-reflection

Respondents 1, 2, 3, and 5 commented that during their training they experienced a focus on self-reflection and a continuous questioning and challenging of their ‘self’, not only by themselves, but also by faculty. Respondent 4 commented that this was not the case in the context in which he trained. The experiential difficulties which confronted Respondents 1, 2, 3, and 5 were that, because pertinent questions were reflected back to them unanswered and faculty appeared reluctant to offer feedback on existential dilemmas, they frequently felt disconfirmed. Respondents 1, 2, 3, and 5 commented that as a consequence of this they internalised self-doubt and confusion and authored these as

flaws and inadequacies in their being. Extracts from Appendix B to illustrate the respondents' subjective descriptions of their experiences are

... when you question that, it gets reflected back onto you "but why do you have a problem with it?". So immediately ... you start questioning yourself as well, "why do I have a problem with it?, what is wrong with me?" ... (Appendix B, Ref 13, R2).

I think you end up where you doubt yourself a lot. ... Everything that I was sure of was taken away, or becomes reflected back to you, "but why is that important to you?". And then you start questioning yourself and doubting yourself. ... (Appendix B, Ref 34, R2).

... you go home in the evening and you feel, "hell but I'm *fucked*, emotionally I'm raw and I'm fragile and I don't know what's happening and I doubt myself a lot". ... (Appendix B, Ref 102, R2).

... it can send a student into a breakdown because you become so confused and the need to be accepted is so strong that at the end of the day you might feel that there is something wrong with you, that you are devious, that you are abnormal, that there is something wrong with you. ... (Appendix B, Ref 465, R3).

... I constantly felt that I was not good enough, that there was something wrong with me. ... I constantly questioned myself. ... I was going to set myself up for failure because all the trainers are going to do is reflect it back on me, make it an internal issue, that I have got unresolved issues. ... (Appendix B, Ref 545, R3).

Well you don't get accepted and you don't get rejected. You get disconfirmed and told that the problem is your own personal pathology. (Appendix B, Ref 625, R3).

... I would question myself and then think that I am not good enough. (Appendix B, Ref 885, R5).

... you feel "what am I doing?, what am I actually doing?". And there is nowhere to go to get an answer. And we tried I must say. ... (Appendix B, Ref 929, R5).

8.4.2.9 Theme 9: A focus on the dynamics of the student group

Respondents 1, 2, 3, and 5 commented that during their training they experienced a focus on the dynamics in the student group. Respondent 4 commented that this was not the case in the context in which he trained. The experiential difficulties which confronted Respondents 1, 2, 3, and 5, but not Respondent 4, were that far too frequently students were unnecessarily provoked and antagonised against each other so that the context became unpleasant and unstable for experiential exploration. Extracts from Appendix B to illustrate the respondents' subjective descriptions of their experiences are

I think they [faculty] try to bring out all the nasty stuff, to see who can take it. (Appendix B, Ref 228, R1).

... Our trainer even said once to the one student, there were actually three that were quite close, and he said "by the end of this year your little triad will be a dyad, it won't last". ... I think they want those splits because those splits generate so much more friction, so much more frustration ... (Appendix B, Ref 234, R1).

... It is like an abscess that's festering and festering and it comes to a point where it becomes damaging to the whole system. So it's toxic, it becomes toxic. I think it's like a point of no return in the group process. You go past the point where it's not safe anymore. ... I was not interested in being friendly with these people [student colleagues] anymore. They [faculty] certainly generated a lot of training from this ... (Appendix B, Ref 60, R2).

... I never forget (head of department) ... said "*maak mekaar dood*" or something like that. He commented on the open hostility that was happening at the time especially between (student) and I on the one hand and (student) and (student) on the other. These two camps very much summed up the trainers' attitudes "*kom staan opsy en maak dood*". So the parents kind of absolved themselves and allowed the siblings to literally eat each other. (Appendix B, Ref 557, R3).

... there was a lot of over-involvement by the faculty in terms of provoking group dynamics. ... that for me was tantamount to actually encouraging hostility and encouraging fighting and students destroying themselves and each other and then having the trainers watching from the sides. (Appendix B, Ref 561, R3).

... There was never any overt conflict in the varsity set-up or outside of it ... We were all very supportive of each other. ... (Appendix B, Ref 737, R4).

I think that they [faculty] used apparent personal weaknesses and issues to provoke us. These were perturbed and I think the lecturers pushed on those buttons and I think without any clear understanding of the other person there was a lot of judgement. (Appendix B, Ref 959, R5).

8.4.2.10 Theme 10: Enforcing community

Respondents 1, 2, 3, and 5 commented that during their training they experienced that community was enforced even where there was none. Respondent 4 commented that this was not the case in the context in which he trained. The experiential difficulties which confronted Respondents 1, 2, 3, and 5, but not Respondent 4, were that in trying to fit into a community which was culturally different from their own and in which they felt culturally lost, they became estranged from their own particular community. Extracts from Appendix B to illustrate the respondents' subjective descriptions of their experiences are

... I think that's a false way of creating the family that they are taking you out of. ... And then they [faculty] force you to be a community with the other students and who says you want to be a part of that community. ... (Appendix B, Ref 420, R1).

... your family gets pushed away, and you become isolated. So all you have left are the people in your class, but even the people in your class, there's some people you can trust and there's some you can't trust ...

(Appendix B, Ref 46, R2).

... She [supervisor] asked why is it that we are forming this elitist student group and are not making community with the local people. ... It meant that (faculty) was watching that I, (R3), as a trainee, and whoever else, were instead of making community with (client) was always making community with (students), and the trainers made that completely wrong. (Appendix B, Ref 455, R3).

... the trainers want you to become ... community with the people and adopting the sort of (clinic) context as your family and your community ... the trainers expect you to be at (clinic) in more than just the capacity as a student. ... They are interested in to what capacity or to what degree you can actually become a true member of the community ... (Appendix B, Ref 465, R3).

... We were very nice to each other and always very pleasant, but under the surface there was a whole lot else going on, but we wouldn't say it, just to avoid conflict amongst each other because there was so much conflict between the group of students and the lecturers that we needed to seem cohesive enough. ... (Appendix B, Ref 951, R5).

These then are the stories of the five trainees who, between them, trained in clinical psychology at four different universities. Their subjective descriptions based on what they chose to 'read-in' and 'write-in' from the text of their subjective experiences of their training are reproduced, unedited, in Appendix B. With the exception of Respondent 4, the remaining respondents repeatedly commented that during their training they were unheard, that their voices were taken away, that they were silenced. For this reason the stories of the trainees, as authored in Appendix B, are included in this text. To do otherwise would be an injustice to the trainees and would be unethical.

8.5 Consideration of the hypothesis: Five case studies

The choreography of training reflects the philosophical construction which underlies and informs the training, which in turn plays out on an experiential level finding expression in the trainee's experiences. The hypothesis proposes that if the training is choreographed at confusing levels of philosophical punctuations, then the training context is unstable for experiential exploration and therefore experiential difficulties *should* be expected because experiential difficulties are a reflection of a confusing philosophical choreography of the context.

In the philosophical domain, in the five case studies presented, four of the trainees, from three different universities, were unambiguous in describing the contexts in which they trained as having been choreographed at confusing levels of philosophical abstraction. In these four cases, therefore, in accordance with the hypothesis, experiential difficulties are

to have been expected. In the stories of Respondents 1, 2, 3, and 5, as authored in the text of Appendix B and re-authored in the format of the ten recurring themes signifying experiential difficulties, the expected experiential difficulties were indeed found to be present, and pervasively so.

In the experiential domain, in the five case studies presented the same four trainees were unambiguous in describing their experiential difficulties during their training in clinical psychology. In these four cases these experiential difficulties are an expression of the problematical philosophical construction underlying their training contexts. In the stories of Respondents 1, 2, 3, and 5, as authored in Appendix B and re-authored in the format of the three philosophical conditions proposed by the hypothesis, the philosophically confusing choreography of their training contexts was indeed found to be present, and pervasively so.

If 'the exception proves the rule', then Respondent 4's story has usefulness as well. From the philosophical perspective, Respondent 4 was unambiguous in describing the context in which he trained as being clearly choreographed, that is, not choreographed at confusing levels of abstraction. Therefore, in his case experiential difficulties ought not to have been expected and this was found to be the case. From the experiential perspective, Respondent 4 was unambiguous in describing the absence of experiential difficulties during his training which reflects the absence of a philosophically confusing choreography of the context in which he trained.

8.6 Verification of the hypothesis

Initial consideration of the hypothesis suggested that since it was formulated and constructed out of my own experiences it may merely be a reconstruction of a deconstruction of the personal autobiography which I authored during my own training, and therefore be my personal story, and mine alone.

The focused interviews, the content analysis of the transcripts of these, and the re-authoring of the stories of the respondents into a format compatible with the format of the hypothesis reveal that the philosophical conditions and the experiential difficulties reflected in the ten recurring themes resonated with other clinical psychologists and the contexts in which they trained. Of the five trainees interviewed, four, who trained at three different universities, unambiguously verified the hypothesis at each level. And, 'if the exception proves the rule' then, by exception, the remaining respondent, who trained at a

fourth university, also verified the hypothesis.

The research findings verify the research hypothesis and thereby broaden the evidence base to increase its validity. Thus, if on the philosophical level the training is choreographed at confusing levels of philosophical punctuations, and the training programme involves an ongoing commentary on the 'self' of the trainee, and this ongoing commentary interrupts or interferes with the process in which the 'self' comes to be defined, then on an experiential level the training context is unstable for experiential exploration and the trainee experiences psychological discomfort.

8.7 A note on 'psychological damage'

Was the psychological discomfort experienced by the trainees perceived to be psychologically damaging? On the question of whether training in clinical psychology has the potential to be psychologically damaging, the respondents commented

It is very damaging psychologically. (Appendix B, Ref 343, R1).

I think without any doubt the training is psychologically damaging. ... I don't only think it has the potential, I think it is psychologically damaging. (Appendix B, Ref 342 & Ref 344, R2).

... everything said so far indicates that very clearly [the potential to be psychologically damaging]. ... any context of training in which the supervisor fails to bring the expected standards and criteria and structures of clarity, of guidance, of guiding the students on where and how and providing that kind of support, and ... where the supervisors, especially in a multi-cultural context where you have all these issues of racial culture, class, and all that overlapping, failure to overtly clarify the trainers' ideology, their position regarding ... these things then the context becomes a potentially psychologically damaging context. (Appendix B, Ref 631, R3).

No. No, I felt supported, I felt boosted ... It was extremely positive. (Appendix B, Ref 789, R4).

I think it damages ... (Appendix B, Ref 1005, R5).

To establish what constituted psychological damage for the respondents and obtain their subjective descriptions thereof they were asked in what way they found the training psychologically damaging and what they meant by 'psychological damage'. They commented

I lost a lot of relationships ... I don't know what it is. Suddenly you don't fit in anywhere. ... Who must we relate to after this? (Appendix B, Ref 346, R1).

... it bruises psychologically and emotionally. ... I had a lot of bruises if I can put it like that. I was raw and there was no containment of that. It's like the post-op phase was not done. You get left on your own to go through that recuperation on your own and that's how it was damaging for me. I was left on my own and I am still not coping. (Appendix B, Ref 347, R2).

... if I have to sum it up, what was the worst kind of damage is that I was forced to shut up ... that is what happened on my training, I was forced to keep quiet and that was very damaging for me because I have a need to keep my own reality alive for myself. I don't mind it if you don't accept it, but for me, I need to believe in what I do believe and that is what I was robbed of. ... (Appendix B, Ref 635, R3).

I think it damages one's self-esteem, your self-reliance. I think people build up enough resources within themselves to help them cope with certain situations but the training makes you question all of that. I don't think there has been another time in my life where I have been forced to question and evaluate myself as much as I have in my Masters year. I think it's a healthy process for one to go through if there is facilitation of it and if there is some containment of what it is that is happening. But in a situation where you have got to go through it without any support, without any facilitation or understanding or help from anyone it makes it very difficult, it makes it feel as though you are fighting against yourself all the time. (Appendix B, Ref 1005, R5).

In view of the psychological damage which the respondents believed they had sustained, they were asked whether they would repeat the training. They responded

I would but I would only trust my training with that one person, (faculty). I would refuse to go on that group experience or excursion if he [faculty] wasn't there. (Appendix B, Ref 328, R1).

No. (Appendix B, Ref 327, R2).

... my training was an experience that I would never want to repeat ever. ... No, please. Okay let me think about whether I would go back and visit Pollsmoor Prison after being incarcerated there for 'x' amount of years. Never. (Appendix B, Ref 467 & Ref 637, R3).

Without a doubt, yes. The Masters experience ... was very very empowering. (Appendix B, Ref 793, R4).

... having gone through it at (university) I would never ever even apply to (university) again. No. (Appendix B, Ref 1019, R5).

**DIFFICULTIES IN THE CHOREOGRAPHY OF TRAINING
IN CLINICAL PSYCHOLOGY: A CRITICAL DISCUSSION**

"The discipline of psychology cannot delimit its subject matter if it has to deal with a subject that finds itself simultaneously inside and outside psychology, and thus the discipline itself cannot be delimited." (van Deventer, 1997, 78).

The choreography of training refers to the arrangement or organisation of the training that is, how it is philosophically constructed. The philosophical construction of the training is reflected in the trainee's and the trainer's experiences since these are metaphoric communications about the ecology of the relationship system. If the training is choreographed at confusing levels of philosophical punctuations, for whatever reason, then it should be expected that this will find expression on the experiential level and experiential difficulties, as indicators of uneasy and often untenable relationship patterns, *must* be expected.

The research hypothesis proposes that, if at a philosophical level the training in clinical psychology is choreographed at confusing levels of philosophical punctuations, and the training programme involves an ongoing commentary on the 'self' of the trainee, and this ongoing commentary interrupts or interferes with the process in which the 'self' comes to be defined, then at an experiential level the training context is unstable for experiential exploration, and the trainee experiences psychological discomfort.

Therefore the questions to be asked are

- Is it necessary and desirable to choreograph the training at confusing levels of abstraction? Indeed is it possible not to?
- Is it necessary and desirable through the philosophical construction of the training to choreograph experiential difficulties into the training? Indeed is it possible not to?
- Is it necessary and desirable that the trainee experiences psychological discomfort as a consequence of a confusing philosophical choreography, a philosophical construction which choreographs experiential difficulties into the context, or the interplay between these? Indeed is it possible not to?

Chapter 9 considers these questions in a critical discussion of difficulties in the

choreography of training in clinical psychology in both the philosophical and the experiential domains.

9.1 A critical discussion of the philosophical considerations

In the philosophical domain the hypothesis proposes that

- the training in clinical psychology is choreographed at confusing levels of philosophical punctuations, and
- the training involves an ongoing commentary on the 'self' of the trainee, and
- this ongoing commentary interrupts or interferes with the process in which the 'self' comes to be defined.

In the five case studies in which difficulties were experienced in the choreography of training in clinical psychology and in which the trainees experienced psychological discomfort these philosophical conditions were present. The critical discussion of these philosophical conditions considers when, and how, these difficulties play out, and what their implications are.

9.1.1 The philosophical levels of punctuation

The trainees in the five case studies, who trained at three different universities, described their training contexts as having been inconsistently punctuated so that there was confusion about the level at which they were interacting. According to these trainees the confusion emerged in that

- at times the trainee was merely the observed, observed by the faculty who was merely the observer, and
- at other times the trainee was both the observer and the observed, observing his or her own behaviour, and
- then at other times the trainee was the observed, observed by the faculty as the observer, where the focus of the observation was the trainee's own observation of his or her own behaviour.

9.1.1.1 A general systems theory: first-order cybernetics punctuation

When the trainee is the observed, observed by faculty as the observer, the training may

be described in terms of general system theory: first-order cybernetics and its principles and concepts. In the training in clinical psychology this contextual arrangement is *sine qua non*¹. That is, faculty as the trainers observe and train the trainee.

When the training is punctuated at this level and the trainer and trainee are clear on the philosophical level at which they are engaging there can be no philosophical confusion. In postmodern social constructionist terms, under these circumstances meanings and rules are clear. The trainer is the trainer (or teacher), and the trainee is the trainee (or student), and the rules of the training context are prescribed and accepted. The rule that the trainer observes, monitors, assesses, directs, and corrects the trainee in his or her studies is accepted. It is also clear at this level that, however they may be constructed, academic standards and requirements must be maintained. This demands a system in which the trainer evaluates the trainee for compliance, and either passes or fails the trainee accordingly. These rules are predefined into the context and are accepted by both the trainee and the trainer, irrespective of whether they agree or disagree with them. In fact, the trainee's acceptance of registration and the trainer's acceptance of membership of faculty are communications of their acceptance of the rules of context. In the absence of this acceptance the trainee would not be a trainee and the trainer would not be a trainer. In the face of these accepted definitions and constructions, all be they reified, notions of 'forcing' and 'imposition' become meaningless.

Under these circumstances the trainee has responsibility for ensuring that his or her actions comply with the expectations and criteria of the trainer's observations and evaluations. The trainer in turn has responsibility for ensuring that these expectations and criteria are clear, in other words, that the training secondary context is unambiguous and that there is no confusion for either trainer or trainee as to the collectivity of the implicit and explicit rules of the training primary context. These include the purpose of the training, the agenda for achieving this purpose, and *inter alia*, the roles, norms, definitions, and other information pertaining to values, beliefs, attitudes, and acceptable and unacceptable behaviour. At this level of punctuation, when these definitions are in place difficulties should not emerge.

It is however inevitable that philosophy-in-action can never be an exact replica of philosophy-in-text. Therefore at this level, when the principles of the philosophy underlying and informing the choreography of the context are violated difficulties should be expected.

¹ *Sine qua non* refers to "an indispensable feature or requirement" (Crawford, 1957: 235).

These difficulties are metaphoric communications that the trainer and trainee are not clear about the philosophical level at which they are engaging, and announce that the meanings and rules of the context are unclear and metacommunication is inconsistently precluded. How these difficulties play out is that: the distinction between the trainer as teacher and the trainee as student becomes diffused; academic standards become poorly defined; the expectations and criteria of the trainer's observations and evaluations become ambiguous; and the trainee's actions do not comply with the expectations and criteria of the trainer's observations and evaluations. The implications of these are that neither the trainer nor the trainee can meet their respective responsibilities. As a consequence the trainee, and possibly the trainer, experience psychological discomfort. With reference to the five case studies these circumstances were prevalent, and pervasively so.

At times violations at this level may be desirable to create a context of inconsistency as a learning opportunity for the trainee. However, after experiencing the tension of the inconsistency, and after identifying this as such, to complete the learning experience the opportunity for resolving the difficulty must be available to the trainee. This requires that the trainer is available and accessible to the trainee, and permits the trainee to metacommunicate about the difficulties and possibilities for their resolution. To deny this opportunity to the trainee by denying the inconsistency and precluding metacommunication serves only to maintain the difficulties. In the five case studies this double denial played out and as a consequence the psychological discomfort experienced by the trainee was perpetuated.

In the training of clinical psychologists, perpetuating philosophical confusion at this level of punctuation and perpetuating the double denial is destructive, counterproductive, and unnecessary.

9.1.1.2 A general systems theory: second-order cybernetics punctuation

When the trainee is both the observed and the observer, observing his or her own behaviour, the training may be described in terms of general system theory: second-order cybernetics and its principles and concepts. In the training in clinical psychology this contextual arrangement is also *sine qua non*. That is, the trainee is a behaving human studying human behaviour and attempting to understand, explain, and predict it. This provokes a self-reflection in which the studier also becomes the studied – the investigator becomes the investigated. At this level the trainee's awareness of his or her 'self', and a sensitivity towards an awareness of 'self' in its relatedness and positioning with other

behaving humans and elements of context and changes in these, define the trainee at once as the trainee, the training, and the trainer.

When the training is punctuated at this level the trainee is an autonomous, self-referential system structurally coupled with the system of the trainer. At this level of punctuation when the trainer and trainee are clear on the philosophical level at which they are engaging there can be no philosophical confusion. In postmodern social constructionist terms, under these circumstances meanings and rules are clear. The trainee is both trainee and trainer, and the trainer is a perturbing agent who provides the context for the trainee to explore his or her structurally determined capabilities, strengths, and limitations. At this level of punctuation the principles and concepts of general systems theory: second-order cybernetics and the features of postmodern social constructionism define the training secondary context in a logically consistent manner. In the face of these definitions and constructions notions of 'forcing' and 'imposing' become meaningless.

Under these circumstances the trainee has responsibility for ensuring that his or her expectations and criteria of his or her own observations and evaluations of 'self' are clear, and that he or she complies with these. For the trainee this requires that his or her definitions of the training secondary context are unambiguous and that he or she retains integrity with these definitions. The trainer has responsibility for ensuring that as the perturbing agent, he or she facilitates the trainee's self-exploration while remaining aware that descriptions of judgements and evaluations by the trainer of the 'self' of the trainee are merely the trainer's own self-referential assertions as observer, based on his or her own particular frame of reference as he or she chooses to describe the system of the trainee. When both the trainer and the trainee meet their respective responsibilities difficulties in the choreography of training at this level of punctuation should not emerge.

However, in any system of thinking which includes the thinker a paradox is inevitable since "it is the 'human dilemma' ... that we can define ourselves as both subject and object but cannot get outside ourselves to observe the process of defining ourselves" (May in Becvar & Becvar, 1996: 77). Therefore at this level of punctuation, it is inevitable that at times the principles of the philosophy underlying and informing the choreography of the training will be violated and difficulties should be expected. These difficulties are metaphoric communications that the trainer and trainee are not clear about the philosophical level at which they are engaging, and announce that the meanings and rules of the context are unclear and metacommunication is inconsistently precluded. How these difficulties play out is that: the trainee has 'forgotten' that he or she is an autonomous,

self-referential system; the trainee's expectations and criteria of his or her observations and evaluations of 'self' are ambiguous; the trainer has 'forgotten' that he or she is a perturbing agent facilitating the trainee's 'self'-exploration; and the trainer has 'forgotten' that his or her descriptions of judgements and evaluations of the 'self' of the trainee are merely his or her own self-referential assertions about the trainee system. The implications of these are that neither the trainee nor the trainer can retain integrity with either the principles and concepts of general systems theory: second-order cybernetics or the features of postmodern social constructionism as relevant at this level of punctuation. Under these circumstances neither the trainer nor the trainee can meet their respective responsibilities. As a consequence of this the trainee, and possibly the trainer, experience psychological discomfort. With reference to the five cases these circumstances were prevalent, and pervasively so.

In these five case studies the nature of the difficulties at this level of punctuation largely surrounded the issue of evaluation. In the domain of a general systems theory: second-order cybernetics punctuation, to 'write-in' an evaluation process in which the trainer evaluates the trainee to the exclusion of the trainee's participation in that evaluation process, and to reduce the worth of the 'self' of the trainee to a percentage which connotes either success or failure is a violent intrusion of the integrity of the 'self' of the trainee. It comments more on the trainer as observer, and his or her observation skills, than on the trainee as the observed. Enforcing evaluations at this level are intrusive because they take the observations of the trainer and enforce these as a reified quantification of the essence of the trainee. This is a contradiction of the logic of the principles, concepts, and features of the philosophy which define the system at this level, and to choreograph into the context an evaluation procedure that is logically flawed is, apart from being unethical, philosophically confusing.

At times in the training it may be desirable to 'write-in' uncertainty about the level at which the trainer and trainee are engaging in order to provide a learning opportunity for the trainee. However, the trainee must be afforded the opportunity to identify and resolve the uncertainty. Withholding this opportunity merely perpetuates the psychological discomfort experienced by the trainee.

In the training of clinical psychologists, perpetuating philosophical confusion at this level of punctuation, enforcing a logically flawed evaluation procedure, reducing the worth of the 'self' of the trainee to a percentage, and precluding the trainee from resolving the confusion about the level at which he or she is engaging is destructive, counterproductive,

and unnecessary, if not unethical by virtue of the untenable demands of the context.

9.1.1.3 A general systems theory: second-order cybernetics punctuation subjected to a general systems theory: first-order cybernetics observation

When the trainee is the observer and the observed, observing his or her own behaviour, and at the same time is only the observed being observed by the trainer where the subject of the observation is the trainee's own observation of his or her own behaviour, the training context can only be described as a confusion of general systems theory: second-order cybernetics and general systems theory: first-order cybernetics. According to Keeney (1982) a general systems theory: second-order cybernetics punctuation is a higher-order level of abstraction which encompasses general systems theory: first-order cybernetics descriptions. Ruesch and Bateson (1968: 195-196) assert the rule "that no class shall ever be regarded as a member of itself – because to do so would be to confuse levels of abstraction." Therefore, a context philosophically choreographed so that a general systems theory: second-order cybernetics punctuation is subjected to a general systems theory: first-order cybernetics observation can only be described by a random and inconsistent contradiction of the principles and concepts of both philosophical punctuations. The authoring of an error in logic into the choreography of any context must present experiential difficulties for the readers of that context, whether these readers be trainees, trainers, or otherwise.

When the training context is punctuated at this confused level neither the trainer nor the trainee have clarity on either the philosophy or the philosophical level at which they are engaging. In postmodern social constructionist terms, meanings and rules are unclear and definitions and constructions of notions of 'forcing' and 'imposition' should be expected.

Under these circumstances the trainee cannot be an autonomous, self-referential system structurally coupled to the system of the trainer as perturbing agent, and at the same time be merely the observed being observed, monitored, assessed, directed and corrected by the trainer as the observer, where the subject of the observation is the trainee's autonomous, self-referential, structurally coupled system. And the trainer cannot be merely the observer observing the trainee, and at the same time be an autonomous, self-referential, structurally coupled perturbing agent to the autonomous, self-referential system of the trainee. Experiential difficulties which arise under these conditions are clearly metaphoric communications of an untenable philosophical construction.

How the difficulties in this confused philosophical construction play out are that neither the trainee nor the trainer are able to meet their responsibilities because of their confused conceptualisations of their relatedness. The trainee cannot simultaneously meet the responsibilities which: in the first instance demand his or her own clarity of his or her expectations and criteria of his or her own observations and evaluations of 'self' in terms of his or her purpose of the training secondary context and the agenda for achieving this; and in the second instance demand that his or her actions comply with the expectations and criteria of the trainer's observations and evaluations, where the subject of these observations and evaluations is the trainee's very own observations and evaluations of his or her actions. The studier cannot at once be the studier and the studied but also only the studied. Similarly, the trainer cannot simultaneously meet the responsibilities which: in the first instance demand that as perturbing agent, he or she facilitates the trainee's self-exploration while remaining aware that judgements and evaluations of the 'self' of the trainee are merely his or her own self-referential assertions of the trainee system; and in the second instance demand that the trainer's expectations and criteria of his or her observations and evaluations are clear and clearly conveyed to the trainee. Neither the trainer nor the trainee can ever meet these competing injunctions simultaneously.

The implications of these difficulties are that the trainer and trainee attempt to engage each other from unshared philosophical premises which have no point of convergence. This can only culminate in experiences of psychological discomfort for the trainee, if not for the trainer as well.

With reference to the five cases, these untenable circumstances played out placing the trainee in a double bind. The nature of the difficulties at this level of punctuation were largely associated with the issue of evaluation and the trainee's inability, because of the overriding evaluation, to metacommunicate about the error in logic, and the option of fleeing the field was not viable. The untenable double bind that confronted the trainees was the impossibility on the one hand, of reconciling the trainer's evaluation of the trainee's own personal self-referential purpose and definitions of the training secondary context, with, on the other hand, the trainer's personal self-referential descriptions of the trainee system which was reified as an evaluation of the trainee. In the face of this confrontation the trainees had to choose which to sacrifice in the interest of the other.

Thus, in these five case studies, at one and the same moment the trainee needed to conceptualise the context in terms of a general systems theory: second-order cybernetics punctuation and behave accordingly in relation to the trainer as perturbing agent, with

whom he or she was structurally coupled, and where the issue of evaluation was illogical, while at the same moment, the trainer was operating from a general systems theory: first-order cybernetics perspective observing the trainee's self-observations to the exclusion of the trainee, evaluating these and reifying the logically flawed evaluation as a nonnegotiable rule of the context. In this, the pathological double bind is that the subject of the observation and evaluation is the trainee's own observation of his or her own behaviour, which is not amenable to evaluation and reduction to a signifier by the structurally coupled trainer system, despite that it was. The trainee was thus trapped in a general systems theory: second-order cybernetics punctuation which was subjected to a general systems theory: first-order cybernetics observation. Conversely, the trainer was trapped in a general systems theory: first-order cybernetics observing system observing and evaluating a general systems theory: second-order cybernetics punctuation. Thus inasmuch as the trainee was precluded from simultaneously meeting competing sets of responsibility, so too was the trainer.

The implications of this philosophical construction are that the training secondary context can never be clearly defined and therefore remains perpetually unstable for experiential exploration. As a consequence the trainee, and possibly the trainer as well, experience psychological discomfort. The downside for the trainee however is that he or she is exposed to the consequences of being evaluated and failed, whereas the trainer is not because the evaluation procedure has been reified so as to apply to part of the structurally coupled arrangement only. In this concretisation of meaning we have 'forgotten' that the trainer's worth as a trainer could as pathologically be reduced to a signifier connoting either success or failure.

In the training of clinical psychologists, the perpetuation of a choreography that prescribes philosophical confusion, enforces a logical contradiction, and places the trainee in a double bind is destructive, counterproductive, and unnecessary, if not unethical as well.

9.1.2 The inclusion of an ongoing commentary on the 'self' in the philosophical construction of the training

In the training in clinical psychology the inclusion of an ongoing commentary on the 'self' of the trainee into the choreography of the training is *sine qua non*, particularly at a university where the discourse of the training emphasises the 'self' of the therapist, and hence the 'self' of the trainee.

A study, by a behaving human, which includes an exploration of theories about human behaviour must, by virtue of the studier being a behaving human, provoke a self-reflection in which the studier studies his or her own behaviour. The studier thus also becomes the studied. In a context characterised by evaluative conditions in which the 'self' is evaluated by an external observer as well as by its own 'self', the awareness of the external evaluation promotes a further tendency towards self-evaluation in which the 'self' evaluates its 'self' against perceived or specified expectations of the external observer, its own evaluation expectations, and a comparison of these sets of evaluation expectations.

The implications of choreographing the inclusion of an ongoing commentary on the 'self' of the trainee are that there is an ongoing skull-bound commentary on the 'self' in the interplay between the provoking-responding 'self', the critical 'self', and the reflecting 'self' as well as an ongoing interpersonal commentary on the 'self' between the trainer and the trainee. In the complexity of this the trainer is required to be available and accessible to the trainee for dialogue about the skull-bound as well as the interpersonal commentaries on the 'self'. When the trainer is not accessible, or merely reflects questions back to the trainee unanswered, or is reluctant to offer the trainee feedback on existential dilemmas, as found in the five case studies, difficulties arise on an experiential level and the trainee experiences psychological discomfort.

In the training of clinical psychologists, an ongoing commentary on the 'self' of the trainee is inevitable, however the trainer's inaccessibility, or reluctance to answer questions, or to enter into dialogue about existential dilemmas merely perpetuates the psychological discomfort experienced by the trainee. This is destructive, counterproductive, and unnecessary.

9.1.3 The influence which an ongoing commentary on the 'self' has on how the 'self' comes to be defined

It is inevitable that the inclusion of an ongoing commentary on the 'self' of the trainee will influence how the 'self' comes to be defined.

The complexity of how an ongoing commentary on the 'self' influences how the 'self' comes to be defined has been described in chapter 5². The process in which the 'self' comes to be defined was conceptualised in terms of the reflexive interplay between the

² Refer to 5.2 How an ongoing commentary on the 'self' interrupts or interferes with the process in which the 'self' comes to be defined.

physiological and psychological systems of the 'self' system, a temporal perspective in which present, past, and future collapse into the present, the primary and secondary contexts of the 'self' system, and the provoking-responding 'self', the critical 'self', and the reflecting 'self' in a context characterised by evaluative conditions. In chapter 5 the pervasive influence of an ongoing commentary on any of these levels and the far-reaching consequences of this in the trainee's ecology were described.

In the training of clinical psychologists, because of the intense focus on behaving human beings and attempts to understand, explain, and predict behaviour, the difficulties associated with the inclusion of an ongoing commentary on the 'self' of the trainee into the choreography of the training, and the affects which this has on how the 'self' of the trainee comes to be defined are inevitable. This however requires that the training context must be sufficiently stable for experiential exploration, rather than the unstable contexts found in the five case studies in which the trainees experienced psychological discomfort.

9.2 A critical discussion of the experiential considerations

in the experiential domain the hypothesis proposes that in a training context which is unstable for experiential exploration it is to be expected that the trainee will experience psychological discomfort.

In five of the six case studies on training in clinical psychology it was found that the training contexts were unstable for experiential exploration and these trainees experienced psychological discomfort. In training in clinical psychology experiential difficulties are inevitable and are to be expected. In some instances they may even be desirable. However, when the trainee experiences difficulties and these are perpetuated to the extent that the trainee experiences psychological discomfort, then their usefulness and the reasons for them being 'written-in' is questionable and needs to be examined.

The critical discussion considers the experiential difficulties described in the ten recurring themes, when, and how, these themes play out, and what their implications are.

9.2.1 Theme 1: Constructing a personal philosophy

Constructing a personal philosophy is an inevitable consequence of exposure to new theories, new ways of thinking about human behaviour, and confrontation with philosophical issues and debates which need to be resolved. In the training in clinical

psychology this is *sine qua non*.

According to van Deventer (1997: 75) “the subject of psychology broaches two domains of discourse, one in which the subject belongs to psychology as its object of study and another where the discipline of psychology belongs to the subject as a topic of discussion”. In the intersection of these two domains a self-reflection is forced in that the study of human behaviour by a behaving human forces the studier to also become the studied. Exposure to new theories and new ways of thinking about human behaviour forces the trainee to reflect on his or her behaviour and how this may be explained in the light of these. This in turn, dialectically folds back into the new theories and ways of thinking, and using his or her own behaviour as a frame of reference, the trainee accepts or rejects the validity of these. In this process the reflexive interplay between the trainee’s behaving, learning about behaviour, and finding personal answers to philosophical issues and debates, evokes a rapid construction and reconstruction of a personal philosophy.

In the five case studies in which difficulties were experienced in the training in clinical psychology, the difficulties surrounding the construction of a personal philosophy were the interplay and uneasy tension between transformation and conservation of the ‘self’, and the interplay and uneasy tension between learning through imposition as opposed to learning through discovery. In the training these difficulties are to be expected.

In chapter 5 the ‘self’ was conceptualised as an ‘emerging self’ in a continuous process of definition and redefinition. In this there is an ongoing interplay and tension between transformation and conservation. According to Keeney (1983: 70) “change cannot be found without a roof of stability over its head. Similarly, stability will always be rooted to underlying processes of change”. In negotiating transformation and conservation the ‘emerging self’ of the trainee requires ‘a roof of stability over its head’. The absence of a stable context for experiential exploration threatens the autonomy of the trainee’s ‘self’ system. And the perpetuation of an unstable context in which the trainee’s ‘emerging self’ is continuously threatened is destructive.

At times it may be desirable to choreograph uncertainty into the training context to provide a learning opportunity for the trainee to experience and resolve this in his or her progression towards of a state of dynamic equilibrium. However, a choreography which perpetuates uncertainty and denies the trainee the means by which to resolve the uncertainty, as found in the five case studies, destructively pushes the interplay and uneasy tension between transformation and conservation to an extreme.

According to Fourie (1996: 55-56) if

a system perceives a threat to its autonomy, i.e., if it comes to the opinion that there exists a possibility that its actions could be determined from outside, in which case it will cease to function as a system, it will do everything which its structure allows in order to conserve its autonomy.

In the five case studies the instability of the context was perpetuated and dialogue for negotiating a stable context was denied. The perpetuation of an unstable context which continually threatens the trainee's autonomy and perpetuates experiences of psychological discomfort is destructive, counterproductive, and unnecessary.

In the training in clinical psychology the interplay and uneasy tension between learning through imposition and learning through discovery is also inevitable. Academic standards demand an acceptable level of theoretical knowledge and competence. Trainees therefore are exposed to new theories and ways of thinking about human behaviour which they are required to learn. It is to be expected that many of these will not accord with the trainee's personal style and way of being. It is also to be expected that the trainee will personally test the validity of new theories against his or her own behaviour and reject those which are too incongruent or discrepant with his or her way of being.

At times it is desirable to choreograph into the context an uneasy tension between learning through imposition and learning through discovery to provoke the trainee to investigate and evaluate new theories. However to choreograph learning through imposition into the context, and to impose the trainer's personal ideologies, and then to deny the trainee opportunities for learning through discovery, as found in the five case studies, destructively pushes the interplay and uneasy tension between learning through imposition as opposed to learning through discovery to an extreme.

According to Martín-Baró (1996: 40) "the human being is transformed through changing his or her reality. It follows that this has to do with a dialectical process, an active process that cannot be taught by imposition but only through dialogue." Precluding a dialectical process for learning through discovery, imposing the trainer's ideology with disregard for the trainee's personal culture, values, and beliefs, and denying the trainee an opportunity to comment on this, as found in the five case studies, perpetuates experiences of psychological discomfort. This is destructive, counterproductive, and unnecessary.

9.2.2 Theme 2: A focus on intrapersonal change

A focus on intrapersonal change in training in clinical psychology, particularly when the discourse of the training university explicitly emphasises the 'self' of the therapist and hence the 'self' of the trainee, is *sine qua non*.

Intrapersonal change is closely related to the construction of a personal philosophy. When the studier becomes the studied the accompanying self-reflection forces a recursive, but dialectical, interplay between behaving and learning about behaviour. This influences the trainee's understandings and in the light of new, or different, understandings the trainee ascribes different meanings to, and for, his or her behaviour. These revised meanings in turn, change what the trainee holds to be true, real, and meaningful and shift his or her focus to some interests rather than others. In this process the trainee modifies his or her behaviour and how he or she defines and redefines his or her 'emerging self'. Intrapersonal change is therefore inevitable.

In the five case studies in which difficulties were experienced in the training in clinical psychology, the discourse of the universities where the trainees trained did emphasise the 'self' of the therapist, and hence the 'self' of the trainee. The difficulties which these trainees experienced surrounding the focus on intrapersonal change were that intrapersonal changes influenced and changed their interpersonal style of relating and this reverberated throughout their primary and secondary contexts. Thus, whereas previously they were able to construct and share meanings with members of their social networks, during their training they had difficulty doing so, and often could not. As a consequence, according to these trainees, their social memberships were pervasively threatened and in some instances withdrawn leaving them feeling isolated and lonely. In the training in clinical psychology this is to be expected.

According to Meyer, Moore, and Viljoen (1997: 563-564)

systems are regarded as *synergistic*. This means that the whole is always more than the sum of its parts. Information about separate parts of a system cannot therefore simply be added together in order to say something about the whole. Indeed, the focus is on interactions within and between systems, and on the patterns of the interactions.

It should therefore be expected that intrapersonal changes will have pervasive affects in the trainee's ecology. Bateson (in Meyer *et al.*, 1997: 566) reminds us that "the cybernetic

principles on which ecosystemic thinking is based propose that the interactions within and between systems should be seen in terms of *patterns that connect*.” The trainee’s self-reflection, construction and revision of meanings, and the shift in interests from some to others change how the trainee defines and redefines his or her ‘emerging self’. Since the whole is always more than the sum of its parts, intrapersonal change changes the trainee’s interpersonal style of relating and reverberates throughout the trainee’s ecology bringing changes to the parts and the whole. Previous ‘patterns that connected’ are disrupted and the trainee’s membership of social networks is threatened. For the trainee this may manifest in the feelings of isolation and loneliness.

Arguably the rules of the training secondary context may not make provision for containing experiential difficulties which may emerge in the trainee’s social secondary contexts. However, these experiences become destructive for the trainee when the training context is unstable so that instead of providing a safe ‘holding space’ for the trainee’s experiential exploration, it antagonises and exacerbates it. Under these circumstances the discomfort which the trainee experiences as a consequence of intrapersonal change feeds back into an already unsafe training context which in turn perpetuates the trainee’s experiences of psychological discomfort. In the expectation of the consequences of intrapersonal change, the choreography of a context which is unstable for experiential exploration is destructive, counterproductive, and unnecessary.

9.2.3 Theme 3: The politics of power, authority, and expertise

The inconsistent play on the politics of power, authority, and expertise, in which at times faculty diffuse these and at other times enforce them is not *sine qua non* in training in clinical psychology.

The reified rules of the training context, and indeed of the society which the university serves, define the structure of the university so that there are trainers and trainees and a clear authority system. There are those who know more about the subject than others. There are those with the knowledge and degrees who teach those without. The trainer is the trainer (or teacher), and the trainee is the trainee (or student), and the trainee attends university to be trained by the trainer, and the trainer attends university to train the trainee. In addition there are reified academic standards, however these may be derived, and the trainer is the entrusted gatekeeper of these. In the performance of his or her duties the trainer is awarded the right to evaluate and either pass or fail the trainee according to prescribed academic standards. A power, authority, and expertise differential is thus

concretised and 'written-in'. The rules of the context are clear. Even in instances where either the trainee and/or the trainer do not agree with the rules, they are nonetheless accepted as communicated in the trainee's acceptance of registration and the trainer's acceptance of membership of faculty. In the absence of this acceptance the trainee would cease to be the trainee and the trainer would cease to be a member of faculty.

According to Efran, Lukens, and Lukens (1990: 50) "a well-known cybernetic principle states that a part of a system cannot control the system of which it is part". Bateson (in Rabkin, 1978: 485) also argues against "'the myth' and 'the metaphor of power'". This may well be so, however power, authority, and expertise derive from negotiated meanings which define and reify them as such, and which write them into the context. Because of this Haley (1976) stresses that in any organisation the members are not equal and whatever the arrangements, the rules must be worked out about who is primary in status and power, and who is secondary. In the training in clinical psychology these rules are worked out. "It is not pathological to attempt to gain control of a relationship, we all do this, but when one attempts to gain that control while denying it, then such a person is exhibiting symptomatic behavior." (Haley, 1963: 16).

In the five case studies in which difficulties were experienced in the training in clinical psychology, the difficulties surrounding the inconsistent play on the politics of power, authority, and expertise were the trainee's continual confusion surrounding his or her identity and role in relation to the trainer. The generation of this confusion is *not sine qua non*. Knowing that power, authority, and expertise are 'written-in' as rules of the training secondary context directs the trainee's expectations and behaviour in a particular way in his or her relating to the trainer. The inconsistent denial of the rules of context by the trainer, whether implicit or explicit, inconsistently disrupts the trainee's definition of 'self' in relation to the trainer. The trainer's inconsistent play on the politics of power, authority, and expertise, where at times these are diffused and at other times enforced is paradoxical. On the one hand it denies the trainer's acceptance of membership of faculty and the rules of the context, and on the other hand it affirms these. This, according to Haley (1963), is pathological behaviour. It is symptomatic of the trainer's inability or reluctance to either renegotiate and modify the rules of context or to accept them.

The denial of the rules of context at one level, and the enforcement of them at another, is pathological, not only *per se*, but also in that it places the trainee in a double bind with regard to his or her identity and role in relation to the trainer, as found in the five case studies. The inconsistent play on the politics of power, authority, and expertise

perpetuates the trainee's experiences of psychological discomfort and is destructive, counterproductive, and unnecessary.

9.2.4 Theme 4: A lack of clarity

A lack of clarity in the training in clinical psychology is at times inevitable and may even be desirable, at other times it is not. A training context which is *fraught* with lack of clarity, paradoxes, and double binds is not *sine qua non*.

Our philosophy-in-action can never be an exact replica of our philosophy-in-text. Events which unfold in our lives are not always consistent and predictable. In the training in clinical psychology ambiguities, lack of clarity, contradictions, a clashing between the theoretical and the practical, and incongruence between the implicit and the explicit must be expected. At times, it may even be desirable to premeditate a lack of clarity and to choreograph it into the context. Whether spurious or premeditated, a lack of clarity affords the trainee a learning opportunity. However, after experiencing the uncertainty, and after identifying this as such, to complete the learning opportunity the trainee must be enabled to resolve the uncertainty. This requires that the trainer is available and accessible to the trainee, acknowledges the lack of clarity, and permits the trainee to metacommunicate about the difficulties and to explore possibilities for resolving the uncertainty.

In the five case studies in which difficulties were experienced in the training in clinical psychology, the difficulties surrounding a lack of clarity were that it was denied and the trainees were not permitted to metacommunicate about it. As such, the opportunity for considering possibilities to resolve the uncertainty was also denied. As a consequence of this the training secondary context's structure, purpose, agenda, rules, norms, and definitions were unclear and inconsistent, and this created a context that was perpetually in an anxiety-provoking state of uncertainty. The perpetuation of a lack of clarity and the double denial perpetuates the trainee's experiences of psychological discomfort. This is destructive, counterproductive, and unnecessary.

In the five case studies in which difficulties were experienced in training in clinical psychology the trainees commented that their training contexts were fraught with paradoxes, double binds, and denial. In chapter 8³ it was pointed out that these trainees described their training contexts as "a psychotic space", "a crazy-making space",

³ Refer to 8.4.1 The philosophical level of abstraction.

“psychotic-making”, and “there was no reality”.

In the description of their double bind hypothesis Bateson, Jackson, Haley, and Weakland (1956: 251) argue that the discontinuity between a class and its members “in the psychology of real communications ... is continually and inevitably breached ... and that a priori we must expect a pathology to occur”. According to Bateson *et al.* (1956: 254) a feature of a double bind is “two orders of message and one of these denies the other”. To resolve the untenable simultaneous injunctions Bateson *et al.* (1956: 254) point out the ‘victim’ must either flee the field or comment on the message to “correct his [or her] discrimination of what order of message to respond to”. Bateson *et al.* (1956: 251) argue further that maintaining the ‘victim’ in a double bind results in pathology and “that this pathology at its extreme will have symptoms whose formal characteristics would lead the pathology to be classified as a schizophrenia”.

In the five case studies in which difficulties were experienced in the training in clinical psychology, the trainees commented that the rules of the contexts did not consistently allow, or provide, for metacommunication and the option of fleeing the field was not viable. The difficulties which these trainees experienced surrounding paradoxes, double binds, and denial were a lack of clarity concerning the training secondary context. As a consequence of this the trainees experienced psychological discomfort. These trainees furthermore commented that in their theoretical studies a study of *The Double Bind Hypothesis* was prescribed. The choreography of paradoxes, double binds, and denial into a context, precluding the trainee from resolving them, and full awareness of their potential consequences is at best destructive, counterproductive, and unnecessary. At worst it is pathological and dangerous and therefore unethical.

9.2.5 Theme 5: The issue of evaluation

In the five case studies in which difficulties were experienced in the training in clinical psychology, the trainees commented that there was an ongoing evaluation at three different levels of punctuation.

At the first level there was an ongoing evaluation of the ‘self’ of the trainee as the observed, by the trainer as the observer. In the training in clinical psychology this is *sine qua non*. At this level the trainer as gatekeeper of academic standards and requirements has the responsibility of training, evaluating, and passing or failing the trainee according to whether he or she has met the criteria of these standards and requirements. The trainee

in turn has responsibility for applying himself or herself to comply with these prescriptions. When academic standards and requirements are clear, and the evaluation criteria are clear, measurable, and objective, then the rules and prescriptions of the training secondary context are clear and experiential difficulties should not emerge.

At the second level there was an ongoing evaluation of the 'self' of the trainee as the observed, by his or her 'self' as the observer. In the training in clinical psychology this is also *sine qua non*, particularly where the discourse of the training emphasises the 'self' of the therapist and hence the 'self' of the trainee. At this level the trainee has responsibility for observing, monitoring, and assessing his or her behaviour, taking whatever corrective actions may be necessary, modifying his or her behaviour accordingly, and then re-evaluating his or her own 'self'. In this context self-evaluation is inevitable and experiential difficulties should not emerge.

At the third level there was an ongoing evaluation of the 'self' of the trainee as the observed, by the trainer as the observer, where the subject of this evaluation was the trainee's own evaluation of his or her 'self'. This logical contradiction and violent intrusion of the integrity of the 'self' of the trainee has been discussed⁴. In the training in clinical psychology an evaluation under these circumstances cannot be *sine qua non*.

In the five case studies the issue of evaluation pervasively reverberated throughout the training secondary contexts, exacerbating difficulties in both the philosophical and the experiential domains. In these five case studies the difficulties experienced surrounding the issue of evaluation were

- in the first instance, the ambivalence expressed by both trainer and trainee surrounding evaluation *per se*, that is, whether it is possible and ethical to evaluate a student at all given the nature and subject-matter of the discipline,
- in the second instance, evaluation criteria were consistently inconsistent and unclear,
- in the third instance, the trainee felt that his or her 'self' was the focus of attention and continually under scrutiny,
- in the fourth instance, whether, and how, the worth of the 'self' of the trainee could ever be quantified as a percentage and reduced to a signifier which connotes either success or failure,
- in the fifth instance, (in the cases of Respondents 1, 2, and 3) the universities where

⁴ Refer to 9.1.1.3 A general systems theory: second-order cybernetics punctuation subjected to a general systems theory: first-order cybernetics observation.

they trained had a history of failing psychology students at this level of study,

- in the sixth instance, the issue of evaluation was a pervasive context marker which reverberated throughout the training primary and secondary contexts, pervasively influencing the trainee's experiences and often presenting untenable double binds.

In all six instances when academic standards and requirements are clear; and the evaluation criteria are clear, measurable and objective; and there is an awareness that the trainee's evaluation of his or her 'self' is not amenable to objective external evaluation, then the rules and prescriptions of the training secondary context are clear and unambiguous and difficulties surrounding the issue of evaluation should not emerge.

However, in the five case studies difficulties did emerge. At the first level of evaluation academic standards and requirements were unclear and evaluation criteria were unclear, immeasurable, and subjective. At the second level, in addition to unclear academic standards and requirements and unclear, immeasurable, and subjective evaluation criteria, there was an evaluation of the trainee's 'self' as if it were amenable to objective external evaluation. At the third level, despite the logical contradiction, there was an ongoing evaluation and the logically flawed evaluation was unilaterally reified as a nonnegotiable rule of the context. In the training in clinical psychology these circumstances are not *sine qua non* and experiential difficulties should be expected.

The inclusion of unclear and untenable evaluation criteria and procedures in the choreography of the training perpetuates the trainee's experiences of psychological discomfort and is destructive, counterproductive, and unnecessary.

9.2.6 Theme 6: Disclosing, presenting, and exposing the 'self'

Disclosing, presenting, and exposing the 'self' in training in clinical psychology is *sine qua non*, particularly when the discourse of the training explicitly emphasises the 'self' of the therapist, and hence the 'self' of the trainee.

According to Becvar and Becvar (1996) we give order and meaning to our realities through our personal perceptions and our interactions with others. Freedman and Combs (1996) propose that it is through our interactions with others that we construct what society holds to be true, real, and meaningful. The implications of this for therapy are that the therapist is "positioned within rather than acting upon a system ... [and] ... facilitates change through participation in, and active engagement with, each system member's

perceptions and experience" (Real 1990: 255). This systemic positioning, according to Real (1990: 270), requires the active use of 'self' which "places the full personhood of the therapist in active participation with other systems". "The only behavior directly accessible to the therapist's control is the therapist's own behaviour. ... in other words, his [or her] use of self is the only tool available to him [or her]." (Real, 1990: 260).

It is inevitable in a training where the discourse emphasises the 'self' of the therapist and his or her systemic positioning that there is a focus on the trainee's active use of 'self', active participation with other systems, and use of 'self' as the only tool available. Thus an emphasis on the trainee's awareness, knowing, and understanding of his or her 'self' is essential. This requires that the trainee, of necessity, must disclose, present, and expose his or her 'self'. When the training context is sufficiently stable for experiential exploration, then difficulties with disclosing, presenting, and exposing the 'self' should not emerge.

However in the five case studies where difficulties were experienced in training in clinical psychology, the difficulties which emerged surrounding a focus on the 'self' were twofold.

In the first instance, because of the ongoing evaluation in which there was an emphasis on the evaluation of participation as well as the content of that participation, and a lack of clarity regarding the evaluation criteria, the trainees felt forced to disclose, present, and expose their 'self'. This placed them in a double bind. That is, because of the unclear overriding evaluation, when the trainee believed that it would not be in his or her interest to disclose content, he or she was adversely evaluated for not participating, yet, in participating instead, the trainee was adversely evaluated for the content disclosed. Under these circumstances definitions of 'forcing' get meaning since the trainee needs to sacrifice one interest in favour of another and as a consequence experiences psychological discomfort.

In the second instance, because the trainees seldom received either positive or negative feedback and were frequently disconfirmed, they felt that their 'self' was not good enough. According to Selvini Palazzoli *et al.* (1978: 25) disconfirmation "is neither a confirmation nor a rejection; rather, it is a cryptic and incongruent response which basically states: 'I don't notice you, you are not here, you don't exist'". When the 'self' is disclosed, presented, and exposed, and then disconfirmed, it is inevitable that the 'you don't exist' message will be internalised and that the trainee will perceive that his or her 'self' is not good enough. As a consequence it should be expected that the trainee will experience psychological discomfort.

Thus, while disclosing, presenting, and exposing the 'self' is inevitable and desirable in training in clinical psychology, it becomes threatening when evaluation criteria are unclear and the trainee is disconfirmed and left feeling that his or her 'self' is not good enough. In the training in clinical psychology this is not *sine qua non* and the perpetuation thereof is destructive, counterproductive, and unnecessary.

9.2.7 Theme 7: A focus on the personal history of the 'self'

A focus on the personal history of the 'self' of the trainee which requires the trainee to present and review his or her history in the training in clinical psychology is *sine qua non*.

According to Selvini Palazzoli *et al.* (1989: 260) the realisation

that different individuals would each react in a different manner to one and the same prescription ... prompted us to retrieve the dimension of the *subject*. Once we recovered this dimension of reality, we found that we had together with it rediscovered another, very important dimension – that of *time*, and hence of *process*, *trajectory*, *history*.

As a consequence of this Selvini Palazzoli *et al.* (1989: 262) argue that there is an "unforgoable need to bring *history* and the *event* into all descriptions and explanations". Prigogine (in Selvini Palazzoli *et al.* 1989: 262) also argues "that a complex system can be understood only by referring to its history and trajectory".

The conceptualisation of how the 'self' comes to be defined suggested that the 'self' system is embedded in a temporal perspective in which present, past, and future collapse into the present. The process in which the 'self' comes to be defined includes the reflexive interplay between present, past and deferred definitions of 'self', that is, 'process, history, trajectory'. In the ongoing process of definition our personal history plays a role in informing who we are in the present, and in the present we revisit and reinterpret our history, and revise the meanings which we attributed to previous experiences. Our personal history also plays a role in informing our deferred definitions of 'self'. Thus, our personal history influences who we are in the present and our images of who we will be in the future. Therefore, in the training in clinical psychology it is essential for the trainee to present and review his or her personal history, and in a training context which is stable for experiential exploration difficulties surrounding this should not emerge.

In the five case studies in which difficulties were experienced in training in clinical

psychology, the difficulties surrounding a focus on their personal history were twofold.

In the first instance, because of the emphasis on evaluation of participation as well as the content of that participation, the trainees felt forced to present and review their history. As with disclosing, presenting, and exposing the 'self', they were placed in a double bind in which they had to choose between disclosing events in their history or not participating. Under these circumstances definitions of 'forcing' get meaning and the trainee experiences psychological discomfort.

In the second instance, the trainees felt that their personal history was unnecessarily psychologised and pathologised, particularly concerning issues which they believed they had previously resolved. With reference to psychotherapy, although also relevant to training, Jaroff (1993: 54) suggests that "in the course of the therapy, many ... troubled souls conjure up exquisitely detailed recollections ... encouraged by their therapists to reach deeper into the recesses of their memories". Singer (in Jaroff, 1993: 57) reports that "all 50 [of the subjects in her study] were in therapy when they 'recovered' terrifying memories of abuse". According to Singer (in Jaroff, 1993: 57) "these people are reporting to me that their therapists were far more sure than they were that their parents had molested them". And Bass and Davis (in Jaroff, 1993: 58) conclude that "if you think you were abused and your life shows the symptoms, then you were, and if you don't remember your abuse, you are not alone. Many women [and men] don't have memories ... this does not mean they weren't abused." Although perhaps extreme, the comments by Jaroff (1993), Singer (in Jaroff, 1993), and Bass and Davis (in Jaroff, 1993) are cautionary reminders that psychologising and pathologising personal histories may reopen issues which the individual believed had previously resolved, and/or that pathology may be 'read-in' and created even where there is none.

Thus, while it is necessary for the trainee to present and review his or her personal history, if the trainee is placed in a double bind, or his or her personal history is unnecessarily psychologised and pathologised, and this is perpetuated, then the training context is unstable and presenting and reviewing one's personal history is threatening. As such, it must be expected that the trainee will experience psychological discomfort. The perpetuation of these circumstances is destructive, unnecessary, and counterproductive.

9.2.8 Theme 8: A focus on self-reflection

A focus on self-reflection in training in clinical psychology is *sine qua non*, particularly

where the discourse of the training explicitly emphasises the 'self' of the therapist and hence the 'self' of the trainee.

Self-reflection is closely related to the construction of a personal philosophy and intrapersonal change insofar as the studier becomes the studied. According to van Deventer (1997: 75-76)

One can start with the presupposition that what one knows of oneself is a function of one's (psychological) discourse, or one can presuppose that whatever one has to say about oneself is a function of the fact that one exists, or one can combine the two into a Gestalt presupposition of both the one and the other, but this still leaves a surplus, a surplus that can be very annoying because it does not convey anything meaningful. In fact it transgresses what we see as meaningful. It allows the meaningful to open up to the meaningless. This surplus of meaning is not unknown to us – we know it as the paradox.

In the training in clinical psychology, self-reflection forces a broadening of one's psychological discourse which expands what one knows about oneself. Similarly, self-reflection forces a broadening of one's existence which expands whatever one has to say about oneself. The broadening of these domains emerge from a self-reflective exploration of the surplus of meaning to which van Deventer (1997) refers. However, the annoying surplus of meaning, or paradox, remains. In the studier becoming the studied, this paradox, according to Ruesch and Bateson (1968: 195-196), is inevitable because "no class shall ever be regarded as a member of itself – because to do so would be to confuse levels of abstraction". Thus, in the training of clinical psychology experiential difficulties surrounding self-reflection should be expected. When the training context is stable and supportive these difficulties are contained.

Ruesch and Bateson (1968: 192) propose that "the price which man [or woman] pays for the economy which Gestalt codification permits is his [or her] proneness to ambivalence". In discussing the limits of self-discovery Ruesch and Bateson (1968: 200) point out that "an individual can – of necessity – perceive his [or her] own life and actions only in terms of his [or her] own system of codification-evaluation". Therefore, according to Ruesch and Bateson (1968: 199) the self-reflecting individual needs "another human being ... different from the 'self', against whom as a background the peculiarities of the 'self' can be seen".

In training in clinical psychology the ambivalence associated with self-reflection and the

trainee's ability to perceive his or her actions only in terms of his or her own codification-evaluation should be expected. It therefore should also be expected that the trainer avails his or her expertise to the trainee as a background against which the trainee can see his or her peculiarities. When the trainer is available and accessible to the trainee experiential difficulties surrounding self-reflection should not emerge.

However, in the five case studies in which difficulties were experienced in training in clinical psychology, difficulties surrounding self-reflection did emerge. The trainees felt that there was a continuous questioning and challenging of their 'self', not only by the trainee but also by faculty. The trainees also felt that pertinent questions asked were reflected back to them unanswered and the trainer was reluctant to offer feedback on existential dilemmas, both of which left them feeling disconfirmed. As a consequence the trainees internalised self-doubt and confusion and authored these as flaws and inadequacies in their being.

In the training in clinical psychology, self-reflection is inevitable and this entails a questioning and challenging of the 'self' of the trainee, by both trainee and trainer. While it is not expected or desirable for the trainer 'to do the trainee's thinking', denying the trainee an opportunity to engage in dialogue over pertinent questions and existential dilemmas, and disconfirming the trainee is not *sine qua non* and experiential difficulties, as a logical consequence of the context, should be expected. In training clinical psychologists the perpetuation of self-doubt and confusion and the psychological discomfort emanating from the trainee's internalisation and authoring of self-doubt and confusion as flaws and inadequacies in his or her being is destructive, counterproductive, and unnecessary.

9.2.9 Theme 9: A focus on the dynamics of the student group

A focus on the dynamics of the student group in the training in clinical psychology is *sine qua non*.

Baron and Byrne (1991: 437) point out that "according to most social psychologists, groups consist of *two or more interacting persons who share common goals, have a stable relationship, are somehow interdependent, and perceive that they are in fact part of a group*".

In training in clinical psychology, students usually do not arrive with a shared history and awareness of shared interests other than an interest in clinical psychology. As such,

according to Baron and Byrne (1991), trainees initially do not constitute a group *per se*. Formation of the student group commences with a centring on trainees' shared feelings of specialness which emanate from being selected for the training. Thereafter they connect around other shared interests and commonalities, of which clinical psychology is initially central. Pursuant to this, differences emerge which need to be negotiated and resolved. The successful negotiation and resolution of differences is important to create a stable context for community and experiential exploration in which interacting students can share common goals, have a stable relationship, and perceive that they are in fact a part of the group. In the formation of the student group, challenges which confront students and which need to be negotiated and resolved are, *inter alia*, issues surrounding differentiation of assigned and ascribed roles and functions, acceptance of the differing status of group members, negotiation and construction of group norms, and group cohesion (Baron & Byrne, 1991). Experiential difficulties surrounding the dynamics and formation of the student group are inevitable and should be expected.

In the five case studies in which difficulties were experienced in training in clinical psychology, the difficulties surrounding the focus on the dynamics of the student group were that too frequently students were unnecessarily antagonised and provoked against each other which created a context that was unpleasant and unstable for experiential exploration.

Interference by the trainer in the dynamics of the student group confuses the group membership and diffuses the rules of the training secondary context. The trainer is not a member of the student group, and attempts to deny this contradict the definitions of power, authority, and structure which are inherent in the training context. When the trainer violates boundaries and inconsistently intervenes in the students' relatedness with each other, then an ambiguity arises which provokes and antagonises students against each other, as found in the five case studies. It may be desirable to disrupt the student group in order to provide a learning opportunity for students. However, a trainer's inconsistent encouraging and discouraging of coalitions and alignments between students, and the perpetual interference in the dynamics of the student group, as found in the five case studies, generates a training context which is unpleasant and unstable for experiential exploration. As a consequence of this trainees experience psychological discomfort. In the training of clinical psychologists this is not *sine qua non* and is destructive, counterproductive, and unnecessary.

9.2.10 Theme 10: Enforcing community

In the training in clinical psychology, enforcing community even where there is none is not *sine qua non*.

Bührmann (1984: 100) argues that "cultures can be compensatory and complimentary to each other", and stresses the need for

a deeper knowledge, respect and acceptance of one another. Understanding at more than just a superficial level almost always brings greater acceptance. Appreciation of both our difference and our similarities can lead to 'intuitive knowledge of the unity between all living things'.

Furthermore, Bührmann (1984: 100) maintains that "it is a singular privilege to live close to people of other cultures, provided that one has the ability to develop an open, enquiring and unprejudiced mind and a heart capable of understanding and accepting differences."

The training in clinical psychology requires that the trainee is sensitised to cultural diversity and to accepting and respecting differences, whether these differences are between members of the student group or between the trainee and clients whom he or she treats. This does not require that the trainee surrenders his or her own culture in favour of another, nor that he or she forms community with members of different cultures. As such, experiential difficulties surrounding culture and community should not emerge.

In the five case studies in which difficulties were experienced in training in clinical psychology, the difficulties surrounding enforcing community even where there is none were that in trying to fit into a community which was culturally different to the trainee's culture and in which the trainee felt culturally lost, he or she became estranged from his or her own community. In this regard Bührmann (1984: 100) points out that

the African continent is in a ... dilemma: because of the extreme pressure on its Black inhabitants to develop a Western-orientated society, a Western type of ego consciousness with Western goals and measures of achievement, they now also have difficulty listening to their ancestors, and even more important, understanding their messages. This leads to anxiety, confusion and a search for identity.

In the training in clinical psychology, enforcing community even where there is none

generates anxiety, confusion, and a search for identity in which the trainee not only does not belong to the enforced community, but also becomes estranged from his or her own community, and experiences psychological discomfort. In training clinical psychologists this is destructive, counterproductive, and unnecessary.

9.3 A summary of difficulties in the choreography of training in clinical psychology in the philosophical domain

Difficulties in the choreography of training in clinical psychology emerge in the philosophical domain

(i) when the training context is confusingly punctuated so that

- the trainer and the trainee are confused about the levels at which they are engaging,
- the training context is choreographed according to a general systems theory: first-order cybernetics perspective and the principles and concepts of this philosophical punctuation are violated so that definitions become unclear, meanings are not shared by trainer and trainee, and the trainee is precluded from metacommunicating with the trainer about these inconsistencies,
- the training context is choreographed according to a general systems theory: second-order cybernetics perspective and the principles and concepts of this philosophical punctuation are violated so that definitions become unclear, meanings are not shared by trainer and trainee, a logically flawed evaluation procedure is 'written-in' and enforced, and the trainee is precluded from metacommunicating with the trainer about these inconsistencies and errors,
- the training context is choreographed according to a general systems theory: second-order cybernetics perspective subjected to a general systems theory: first-order cybernetics observation in which there can only be a random and inconsistent violation of the principles and concepts of both philosophical perspectives, and in which the demands of the context are not tenable,

(ii) when, in addition to the confusing levels of philosophical punctuations, an ongoing commentary on the 'self' of the trainee is choreographed into the context, and

(iii) when this ongoing commentary on the 'self' of the trainee interrupts or interferes with how the 'self' of the trainee comes to be defined.

Authoring these philosophical difficulties into the training presents a context that is unstable for experiential exploration and in which the trainee clinical psychologist experiences psychological discomfort which he or she may perceive as being psychologically damaging.

9.4 A summary of difficulties in the choreography of training in clinical psychology in the experiential domain

Difficulties in the choreography of training in clinical psychology reflect a problematic underlying philosophical construction of the training, which in turn is reflected in the experiential domain. The research identifies that experiential difficulties play out when

- in constructing a personal philosophy the trainee experiences an interplay and uneasy tension between transformation and conservation of the 'self', and between learning through imposition as opposed to learning through discovery, and these difficulties are perpetuated and pushed to the extreme,
- there is an unmanaged focus on intrapersonal change that influences the trainee's interpersonal style of relating and reverberates throughout his or her primary and secondary contexts so that whereas previously the trainee was able to construct and share meanings with members of his or her social network, he or she has difficulty doing so, and often cannot, and as a consequence his or her social memberships are pervasively threatened, and in some instances withdrawn, leaving him or her feeling isolated and lonely,
- there is an inconsistent play on the politics of power, authority, and expertise where at times faculty diffuse these and at other times enforce them so that the trainee is continually confused about his or her identity and role in relation to the trainer,
- the training secondary context is fraught with ambiguities, contradictions, paradoxes, double binds, denial, a clashing between the theoretical and the practical, and incongruence between the explicit and the implicit, and since the rules of the training secondary context do not consistently permit, or provide for, metacommunication, and the option of fleeing the field is not viable, the training secondary context's structure, purpose, agenda, rules, norms, and definitions are unclear and inconsistent thus generating a context which is continuously in an anxiety-provoking state of uncertainty,
- there is an ongoing evaluation of (i) the 'self' of the trainee by the trainer; (ii) the 'self' of the trainee by his or her own 'self'; and (iii) the 'self' of the trainee by the trainer where the subject of the evaluation is the trainee's own evaluation of his or her 'self'; all of which occur under conditions where academic standards and requirements are

unclear, evaluation criteria and procedures are unclear, immeasurable, and subjective, and there is an evaluation of the 'self' of the trainee as if it were amenable to objective evaluation and this logical contradiction is reified as a nonnegotiable rule of context,

- there is a focus on the 'self' which, by virtue of an overriding evaluation process, forces the trainee to disclose, present, and expose his or her 'self' in which, because the trainee feels disconfirmed, he or she feels that his or her 'self' is not good enough,
- there is a focus on the personal history of the 'self' which, by virtue of an overriding evaluation process, forces the trainee to present and review his or her personal history, which is then unnecessarily psychologised and pathologised, particularly concerning issues which the trainee believes were previously resolved,
- there is a focus on self-reflection and a continuous questioning and challenging of the 'self', not only by the trainee but also by faculty, in which, because questions asked are reflected back unanswered and the trainer does not offer feedback on existential dilemmas, the trainee feels disconfirmed, internalises self-doubt and confusion, and authors these as flaws and inadequacies in his or her being,
- there is a focus on the dynamics of the student group in which students are too frequently antagonised and provoked against each other so that the training context becomes unpleasant and unstable for experiential exploration,
- community is enforced even where there is none so that in trying to fit into a community which is culturally different to the trainee's, and in which he or she feels culturally lost, he or she becomes estranged from his or her own community.

The themes identified as signifiers of experiential difficulties are inextricably interwoven and recursively fold back onto and into each other so that at times it is difficult to draw distinctions between them. In some instances these difficulties are inevitable and desirable. However, when a confusing philosophical construction of the training is perpetuated so that it perpetuates these experiential difficulties, and when the trainer denies these difficulties and thus denies the trainee an opportunity to comment on, and resolve them, then the context is unstable for experiential exploration. With reference to the five case studies, under these circumstances the trainee experiences psychological discomfort which he or she may perceive as psychologically damaging. In the training of clinical psychologists this is destructive, counterproductive, unnecessary, and often unethical.

A CRITICAL EVALUATION OF THE STUDY AND ITS RELEVANCE AND IMPLICATIONS

"To reframe, then, means to change the conceptual and/or emotional setting or viewpoint in relation to which a situation is experienced and to place it in another frame which fits the 'facts' of the same concrete situation equally well" (Watzlawick, Weakland, & Fisch, 1974: 95).

Difficulties in the choreography of training in clinical psychology have been considered, explored, and discussed with regard to: the origin and explication of the research problem; a suggestion on how the 'self' comes to be defined and how an ongoing commentary on the 'self' interrupts or interferes with this process; philosophical investigations for an understanding of the research problem; the hypothesis about difficulties in the choreography of training in clinical psychology; the investigation and verification of the hypothesis; and a critical discussion of difficulties in the choreography of training in clinical psychology in both the philosophical and the experiential domains.

What remains to be considered is a critical evaluation of the study and its relevance and implications. In chapter 10 consideration is given to the inherent problematics in clinical psychology training, the authoring and reading of a clinical psychology training text, responsibility and accountability for the authoring of an incoherent clinical psychology training text, the implications for the trainer as author of an incoherent clinical psychology training text, the relevance of the study for psychotherapy in general, and critical observations and limitations of the research.

10.1 The inherent problematics in clinical psychology training

Clinical psychology training focuses on human behaviour, offering a critique thereof. An inherent problematic is that in the training the studier, namely the trainer and the trainee, are behaving humans who, in their studying, are in effect critiquing their own behaviour, yet cannot transcend themselves to observe their behaviour and their critique thereof.

In this a second inherent problematic emerges. The language used to study human behaviour, that is, the constellation of concepts used to express the ideas, comes into view, is explicated, and folds back so that the language used to critique 'something out there' becomes the language of the studier's self-critique and the language of the training.

In other words, the taught philosophy, or philosophy-in-text, becomes the enacted philosophy, or philosophy-in-action. Thus, in the application of the philosophy to present, interpret, and explain problematic human behaviour, the philosophy itself becomes the philosophy applied to the dynamics between the trainer and the trainee in their training relationship. The exposure of the philosophy-in-text exposes it as the philosophy-in-action, or the 'blueprint' of the philosophy of the training. As such, the philosophy straddles two levels of abstraction, a philosophy-in-text and a philosophy-in-action.

A third inherent problematic is that in the training, the trainer trains the trainee to become competent in the philosophy-in-text. This includes competence in recognising violations of the principles, concepts, and features of the philosophy itself. This encourages and permits an easy, albeit unforgiving, comparison between what is taught in the training and what is happening in the training context.

A fourth inherent problematic is that our experiences of our being-in-the-world are seldom linear and sequential, whereas textual representations, by virtue of the rules of text, are. As such, our philosophy-in-action can never be an exact replica of our philosophy-in-text, and violations *must* be expected. A philosophy, however, guards itself against these violations by including mechanisms for problem-resolution in its principles, concepts, and features. In the light of this, since philosophical violations are resolvable, the inherent problematic should be transient, providing a learning opportunity for the studier.

These inherent problematics in clinical psychology training are inherent in the text of the training, and responsibility and accountability for them cannot be assigned to either the trainer or the trainee. It is the philosophy itself, which underlies and informs clinical psychology training, that presents as problematic. In the research on difficulties in the choreography of training in clinical psychology these problematics, in and of themselves, were not significantly implicated in the psychological discomfort which the trainees in the study described.

However, a fifth inherent problematic which presented in the research was that of the power and authority differential and the issue of evaluation. In the research it was found that circumstances pervasively prevailed where the very trainer who taught the philosophy, misused the power and authority differential and the issue of evaluation to disallow or 'write-out' the very mechanisms which he or she taught for resolving philosophical violations. In doing so violations of the underlying philosophy straddle two levels. Firstly, the violation is a violation in and of itself, and secondly, at a higher-order

level of abstraction, the violation is a violation of the available mechanisms for problem-resolution. In this, it is not the philosophy *per se* that is problematic, but rather, the management of the power and authority differential and the issue of evaluation. The mismanagement of the power and authority differential and the issue of evaluation were implicated in the psychological discomfort experienced by the trainees in the study. Thus, it is not the philosophy *per se* which presents as problematic, but rather the authoring of an incoherent, unreadable training text which places untenable demands on the trainee, culminating in the trainee's experiences of psychological discomfort and the perception of this as psychological damage. The question therefore regarding difficulties in the choreography of training in clinical psychology which culminate in psychological discomfort, if not psychological damage, for the trainee becomes an ethical question. That is, in the authoring and reading of the clinical psychology training text the philosophy itself cannot be 'blamed'. Rather, the incoherence of the training text, and the authoring of such a text, whether by the trainer and/or the trainee, need to be questioned, and responsibility and accountability for the coherence of the training text, and hence the psychological well-being of the trainee, need to be considered and assigned to the author.

10.2 The authoring and reading of a clinical psychology training text

At the outset it was proposed that there is a relationship between author and reader, and that this relationship is mediated by the text. This metaphor mirrors, in many ways, the relationship between trainer, training, and trainee, in which the training mediates the relationship between the trainer and the trainee.

In describing the author-text-reader metaphor it was pointed out that the distinction between author and reader is not always absolute and categorical. Similarly, in the trainer-training-trainee context the distinction between trainer and trainee is also not always absolute and categorical. In this context, descriptions and definitions of trainer and/or trainee as author and/or reader derive and get meaning from the philosophical punctuations which inform and underlie the text of the training.

In the research on difficulties in the choreography of training in clinical psychology it was found that the text of the training was authored at three levels of philosophical punctuation, each having different implications for the definition and description of author and reader.

At the first level, the text of the training was authored from a general systems theory:

first-order cybernetics perspective which distinguishes between the trainer as the observer, or teacher, and the trainee as the observed, or student. The training is governed by the trainer's intentions which reflect his or her philosophy about the training. The trainer is thus defined as author of the training text, and the trainee as reader. The trainer, as author, has 'power of construction' of the text and a responsibility in exercising this 'power'. This includes the responsibility for clearly setting out the underlying philosophy, retaining integrity with it, and centring the trainee in it. In reading the text of the training, the trainee's task is to recover the trainer's intentions as expressed and coded in it. At this level of punctuation the training acquires a certain sense of autonomy. It invites the trainee, as reader, into its domain where, through interpersonal dialogue with the trainer, the trainer, training, and trainee are placed in their relationship with the whole. An understanding of this relationship requires the trainee's active engagement with the text, which in turn requires an understanding of its underlying philosophy. From a postmodern social constructionist perspective, embedded in a general systems theory: first-order cybernetics punctuation, there is consensus surrounding the definition of trainer as author of the training text, and trainee as reader. This definition is authored and reified in the text as the prescribed, nonnegotiable rules of the context.

At the second level, the text of the training was authored from a general systems theory: second-order cybernetics perspective which includes the trainer and the trainee in the more encompassing observing system. Both the trainer and the trainee are autonomous systems observing their own behaviour in their interactions with one another as structurally coupled systems embedded in the medium of the training context. Both the trainer and the trainee are therefore simultaneously the authors and the readers of the training text. When the trainer and the trainee are co-authors they share the 'power of construction' of the training text as well as the responsibility for the exercise of this 'power'. This includes the responsibility for both trainer and trainee to clearly set out their respective philosophies and to retain integrity with these while negotiating a coherent, shared philosophy about the text of the training. At this level of punctuation, when trainer and trainee are defined as co-authors the training also acquires a sense of autonomy which it derives from its underlying philosophy and the authorial intentions of the trainer and the trainee which in turn, reflect their respective personal philosophies about the training. The training thus invites both the trainer and the trainee, as authors and readers, into its domain where, through participatory interpersonal dialogue and mutual respect, they engage each other as mutually perturbing agents in the medium of the training context. An understanding of this relatedness requires an understanding of the philosophies which inform it, and mutual respect for differences in these. From a

postmodern social constructionist perspective, embedded in a general systems theory: second-order cybernetics punctuation, there is consensus about the meanings which define both trainer and trainee as authors and readers of the training text. In this definition distinctions between trainer and trainee, and author and reader, lose their meaning since insofar as the trainer, as perturbing agent, authors a training text to train the trainee, so too the trainee, as perturbing agent, authors a training text to train the trainer.

At the third level, the text of the training was authored from a general systems theory: second-order cybernetics punctuation subjected to a general systems theory: first-order cybernetics observation. This philosophical arrangement is a logical contradiction which precludes any consistency in distinguishing or defining author, reader, trainer, and trainee.

With regard to the first two levels of philosophical punctuations, the authoring and reading of a clinical psychology training text should not present difficulties in the choreography of the training. However, our experiences of our being-in-the-world are seldom linear and sequential whereas textual representations, by virtue of the rules of text, are. Our philosophy-in-action can therefore never be an exact replica of our philosophy-in-text, and as such, philosophical violations can be expected. With reference to this G. Cecchin (personal communication, August 19, 1998) argues in favour of irreverence which he describes as an awareness and questioning of our assumptions and particular prejudices and preferences and the need to remain true to these, while, at the same time remaining open to the assumptions which the context brings.

In the authoring and reading of a clinical psychology training text, both author and reader, whether these be the trainer and/or the trainee, may explicitly expose their underlying philosophies and attempt to retain integrity with these. However, it seems likely, if not inevitable, that at times both author and reader may violate their respective belief systems in favour of contextual assumptions. A philosophy however guards itself against this. It contains built-in mechanisms for error-correction. That is, its underlying principles, concepts, and features allow for the resolution of problems so as to return to, and retaining integrity with, the philosophy. For example, from a general systems theory: first-order cybernetics perspective when the definition of trainer as author of the training text is violated, the principles and concepts provide for the correction of this violation in that the trainer is authored as the teacher who observes, monitors, assesses, and corrects the trainee, as the reader or student. Similarly, from a general systems theory: second-order cybernetics perspective when the definition of trainer and trainee as co-authors of the training text is violated, the principles and concepts provide for resolution in that the

trainer and the trainee are authored as mutually perturbing agents within the medium of the training context, by virtue of which their structurally coupled relatedness as co-authors can be re-established.

10.3 Responsibility and accountability for the authoring of an incoherent clinical psychology training text

In the research on difficulties in the choreography of training in clinical psychology it was found that the underlying philosophy was perpetually, albeit inconsistently, violated manifesting in psychological discomfort for the trainees, which they perceived as psychological damage. A text, whether training or otherwise, which violates its underlying philosophy is incoherent and unreadable. The author of an incoherent text, irrespective of whether this is the trainer and/or the trainee, displays a gross disregard and disrespect for the reader, as well as for the collapsing or falling apart of the training.

In the study on difficulties in the choreography of training in clinical psychology it was found that the texts of the training were incoherent and the training fell apart in all three of the levels of philosophical punctuations described above. In addition to collapsing in each of these domains of punctuation, the research revealed that the training text was also incoherent at a metalevel because, in authoring the three levels of philosophical punctuation into the text, the author failed to clarify the circumstances and conditions in which the different levels of punctuation were at play. As a consequence of this omission the trainer and the trainee frequently had conflicting interpretations of the training text, and this became reduplicated in their interactions with each other.

Irrespective of the level of abstraction at which a clinical psychology training text is authored, it *must* be expected that the text will be incoherent when

- the trainer and trainee are unclear about the philosophical level at which they are engaging each other and the text,
- the principles, concepts, and features of the philosophy underlying the text are inconsistently violated,
- the reified rules of the context are inconsistently enforced or broken,
- previously accepted definitions and meanings negotiated by the trainer and trainee are inconsistently repudiated or affirmed,
- the rules of context which provide for meanings to be negotiated through dialogue are inconsistently broken,

- metacommunication, as a mechanism for restoring clarity between the trainer and the trainee, is 'written-in' as a rule of context but is inconsistently permitted or disallowed.

When these incoherencies are authored into the text of a training, then a meaningful reading of the text is untenable and the training collapses or falls apart. Under these circumstances the author of the incoherent text, whether this be the trainer and/or the trainee, is responsible and accountable for the experiential difficulties which play out as a consequence of the poorly authored text of the training.

With reference to the first level of philosophical punctuation where the training text is authored in terms of general systems theory: first-order cybernetics, the trainer is the author and authorial intentions and semantic autonomy of the training remain firmly in his or her hands. The trainee is neither defined as the co-author of the text nor invited to become co-author. In the research, in addition to the presence of some of the incoherencies described above, it was found that at this level of punctuation the rules of context which define the trainer as the author and the trainee as the reader were inconsistently violated despite that they were authored into the training text. When the trainer misrepresents the text so that the trainee is inconsistently included and excluded as co-author, the text becomes consistently incoherent and unreadable and the training falls apart. Since the trainer is the author of the incoherent text, the trainer as author is responsible and accountable for the poorly authored text and the disregard and disrespect for the trainee which the text conveys.

With reference to the second level of philosophical punctuation where the training text is authored in terms of general systems theory: second-order cybernetics, both the trainer and the trainee are author and reader. Responsibility and accountability for the coherence of the training text therefore rests equally with both trainer and trainee. In the research, in addition to the presence of some of the incoherencies described above, it was found that at this level of punctuation: the trainer inconsistently appropriated sole authorship thus denying the trainee's authorship; the autonomy of the trainee system was negated; the trainer 'forgot' that he or she is merely a perturbing agent facilitating the trainee's experiential exploration; and the trainer 'forgot' that descriptions and judgements of the trainee system are merely the trainer's self-referential observations and assertions. These violations, by the trainer, of the philosophy underlying the training make the text incoherent and unreadable, and the training falls apart. In the research it was found that the mechanisms which the trainer used to invalidate the trainee's status as co-author were a play on the politics of power and authority, and the threat of evaluation. Power,

authority, and evaluation are accepted and reified rules of context in a general systems theory: first-order cybernetics punctuation and a postmodern social constructionist perspective within this punctuation. However, in a general systems theory: second-order cybernetics punctuation and a postmodern social constructionist perspective within this punctuation, power, authority, and evaluation are a violation of the underlying principles, concepts, and features. Despite this, in the research it was found that these mechanisms were 'written-in' and enforced. The availability and execution of mechanisms to withdraw the trainee's authorship at this level of punctuation make a mockery of the training text, reflect an unethical abuse of power and authority, and make the training context abusive for the trainee. Since the trainer is the author of the mechanisms which render the training text incoherent, the trainer as author is responsible and accountable for the poorly authored text and the disregard and disrespect for the trainee which the text conveys.

With reference to the third level of punctuation where the training is authored so that a general systems theory: second-order cybernetics punctuation is subjected to a general systems theory: first-order cybernetics observation, this logically flawed philosophical arrangement is a defiance, violation, and contradiction of the principles and concepts of both philosophical abstractions and the features of a postmodern social constructionist perspective within this arrangement become meaningless. The trainer cannot be author, trainer, reader, and trainee in accordance with a general systems theory: second-order cybernetics punctuation, and at the same time only be author and trainer in accordance with a general systems theory: first-order cybernetics punctuation. Similarly, the trainee cannot be author, trainer, reader, and trainee, and at the same time only be reader and trainee. Authoring this logical contradiction into the training text makes the text incoherent and unreadable and it must be expected that the training will fall apart. In the research it was found that this philosophically confusing arrangement was enforced through the abusive misuse of power and authority, and the threat of evaluation. As discussed previously, this makes a mockery of the training text, reflects an unethical abuse of power and authority, and is abusive to the trainee. Since the trainer is the author of this illogical philosophical arrangement and hence the incoherent, unreadable training text, the trainer as author is responsible and accountable for the poorly authored text and the disregard and disrespect for the trainee which the text conveys.

10.4 Implications for the trainer as author of an incoherent clinical psychology training text

The psychological discomfort which the trainees described in the research and which they

perceived as psychological damage can be logically abstracted back to the domain of the trainer as the author of an incoherent clinical psychology training text. That is,

- the choreography of training refers to its arrangement and organisation and reflects the underlying philosophy of the training,
- difficulties in the choreography of training reflect underlying philosophical confusion authored into the text of the training,
- a training text which is philosophically confusing is incoherent and unreadable making the training context unstable for experiential exploration,
- an incoherent, unreadable text finds expression in the experiential domain, manifesting in experiential difficulties in which the trainee experiences psychological discomfort which, according the study, was perceived as psychological damage,
- the maintenance of the incoherency and unreadability of the text perpetuates experiential difficulties, the training falls apart, and the trainee's experiences of psychological discomfort and perceptions of psychological damage are perpetuated.

The findings generated in the investigation and verification of the research hypothesis and the investigation of responsibility and accountability for the authoring of an incoherent clinical psychology training text, as set out above, reveal that in each instance where the training text was incoherent and unreadable, the trainer was the author. As such, responsibility and accountability for the psychological discomfort, if not psychological damage, sustained and described by the trainees, rests with the trainer as the author of the training. This conveys the trainer's gross disregard and disrespect for the psychological well-being of the trainee.

It may be argued that it is useful to 'engineer' crises into a training to 'force' the trainee to change his or her frame of reference in order to 'move through' the crisis. This may be valid, and may be beneficial in preparing the trainee for a profession in clinical psychology. However the trainee must be 'empowered' to change frame of reference and to 'move through' the crisis. An analysis of the research findings shows that in the training contexts where psychological discomfort was sustained by the trainees this was not the case. Instead the research shows that the trainer had authored a self-perpetuating pattern of recursion in which

the training context was perturbed to produce a crisis for the trainee, the crisis was denied by the trainer, the rules of context precluded metacommunication about both the crisis and the denial, and this perturbed the context further, producing a new crisis,

exacerbating the existing crisis, or both.

The analysis of the research findings shows that the mechanisms used by the trainer to silence the trainee, or take away his or her voice, and to enforce the perpetuation of this pattern of recursion were again the play on the politics of power and authority, and the threat of evaluation. 'Disempowering' the trainee from resolving the crisis and perpetuating crises through the execution of these mechanisms is abusive and unethical, as previously discussed.

10.5 The relevance of the study for psychotherapy in general

The study of difficulties in the choreography of training in clinical psychology is relevant in several respects to psychotherapy in general. Of these, five are briefly considered.

Firstly, the relationship between author, text, and reader, which is reflected in the relationship between trainer, training, and trainee, is also reflected in psychotherapy in that the relationship between therapist and client is mediated by the therapy. The propositions pertaining to author, text, and reader, as applied in the context of trainer, training, and trainee, are therefore relevant in the context of therapist, therapy, and client. In psychotherapy clarity of definitions of author and reader, retaining integrity with these, and responsibility and accountability for authoring a coherent therapy text are crucial. Descriptions of instances where the author becomes the reader and *vice versa* are reduplicated in training when the trainer becomes the trainee and *vice versa* and may be reduplicated in therapy insofar as the therapy may also be therapeutic for the therapist. However, in reduplicating these descriptions in psychotherapy caution should be exercised because social and professional definitions of clinical psychology clearly distinguish who is therapist and who is client in the therapeutic context. The consequences of an incoherent text, as discussed with reference to the clinical psychology training context, also have relevance for the psychotherapy context. That is, problematic philosophical constructions authored into the text of the therapy can be abstracted back to the experiential domain, and further abstracted back to the domain of the author of the text, which has implications for the therapist, whether sole-author or co-author of the therapy text.

Secondly, the conceptualisation of how the 'self' comes to be defined raises an awareness of the complexity of this process and may provide a useful model for an understanding of the problems which clients present. Psychotherapy, by its nature,

involves a commentary on the 'self' of the client. The investigation, therefore, of the influence which an ongoing commentary has on the process in which the 'self' comes to be defined, as discussed with reference to the clinical psychology training context, is relevant to the psychotherapy context. In particular, the explanations offered may be useful for reminding the therapist that his or her influence on the client's definition of 'self' can have far-reaching affects in the client's ecology beyond the therapeutic context.

Thirdly, the research hypothesis about difficulties in the choreography of training in clinical psychology has relevance for psychotherapy. A reframing of this hypothesis proposes that if the therapeutic context is choreographed at confusing levels of philosophical punctuations, and the therapy involves an ongoing commentary on the 'self' of the client, and this ongoing commentary interrupts or interferes with the process in which the 'self' of the client comes to be defined, then at an experiential level the therapeutic context is unstable for experiential exploration, and the client experiences psychological discomfort.

Fourthly, in many respects a therapeutic context may be regarded as a training context for the client. As such, the ten recurring themes which were jointly and severally identified as signifiers of experiential difficulties in the training context, and the consequences which these presented for the trainees, may emerge in the therapeutic context presenting similar experiential difficulties and consequences for the client.

Fifthly, the discussion on 'engineering' crises into the training has relevance for psychotherapy. The therapist may consider it useful to introduce a crisis to facilitate a change in the client's frame of reference in order for the client to 'move through' the crisis. The discussion on 'engineering' crises in training in clinical psychology and the conclusion about the abusive, unethical 'disempowering' of the trainee should be taken heed of in the therapeutic context. If the therapist 'engineers' a crisis in the therapy, then he or she should ensure that the client is capable of resolving the crisis and is 'empowered' to do so, to do otherwise would be unethical and abusive for the client.

10.6 Critical observations and limitations of the research

A review of the text of the study of difficulties in the choreography of training in clinical psychology reveals critical observations and limitations of the research which require mention and consideration, namely

- (i) In the research on difficulties in the choreography of training in clinical

psychology discussions with the trainers to establish their perspectives were excluded. While their positioning, participation, and relatedness in the training context is acknowledged, the intention of the study was to research, investigate, and present the experiences of trainees from their perspective. As such, this precluded dialogue and interviews with the trainers.

(ii) The sample in the research comprised six out of eight recently trained clinical psychologists from demographically different backgrounds who were completing their clinical psychology internship at the same accredited institution. Arguably, the research sample was representative of that population, although the plot common to the stories of five of the six case studies presented in the research may have been implicated in their selection by that institution. In view of this, and with regard to the sample size relevant to the population of trained clinical psychologist, no claims as to the representativeness of the sample are, or can be, made.

(iii) The research hypothesis was verified by exception by one of the respondents. Several questions and suggestions regarding this may be raised for subsequent investigation, two of which are: Were this respondent's experiences different because the discourse of the training context in which he trained did not appear to focus on the 'self' of the therapist, and hence the 'self' of the trainee?; and What, if any, are the differences between the psychotherapeutic styles of psychotherapists who trained at this university compared to the psychotherapeutic styles of psychotherapists who trained at the same universities as the other respondents?

(iv) In the focused interviews three of the respondents were asked why they believed they were good psychotherapists when they perceived their training as psychologically damaging. Their responses were that their training taught them how *not* to treat people. A question for consideration and subsequent investigation is: When trainees experience psychological damage, does this mean that the training was effective in that it achieved its purpose, namely to produce good psychotherapists?

(v) Training in clinical psychology where the discourse emphasises the 'self' of the therapist and hence the 'self' of the trainee is an extreme example of training which includes a commentary on the 'self' of the trainee. Generally in life there is commentary on the 'self'. At times we are aware of this and at others we are not. Training in clinical psychology which focuses on the 'self' of the trainee raises and intensifies an awareness of 'self'. Although the research conveyed in this text is specific to clinical psychology

training, the findings may be also be relevant to other training programmes which include a commentary on the 'self' of the trainee. They may also be relevant to other contexts, beyond training, where there is an increased incidence of commentary on the 'self'.

"Knowledge is not something people possess somewhere in their heads, but rather, something people do together." (Gergen, 1985: 270).

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"Dear, dear! How queer everything is to-day! And yesterday things went on just as usual. I wonder if I've been changed in the night? Let me think: was I the same when I got up this morning? I almost think I can remember feeling a little different. But if I'm not the same, the next question is, Who in the world am I? Ah, that's the great puzzle!" (Carroll, 1994: 18).

1 A note on the authoring of Appendix A

The process according to which Appendix A was authored is described in chapter 4.

In authoring Appendix A signifiers placed in parentheses have been 'written-in' in order to 'write-out' the identity of the signified. For example, '(student)' has been 'written-in' in order to 'write-out' the particular student's name, and hence identity.

In the text of Appendix A the term 'disconfirmation' refers to "neither a confirmation nor a rejection; rather, it is a cryptic and incongruent response which basically states: 'I don't notice you, you are not here, you don't exist'" (Selvini Palazzoli *et al.*, 1978: 25).

2 Description of themes

The recurring themes identified in the content analysis of my daily journal are

- Theme 1: Constructing a personal philosophy,
- Theme 2: A focus on intrapersonal change,
- Theme 3: The politics of power, authority, and expertise,
- Theme 4: A lack of clarity,
- Theme 5: The issue of evaluation,
- Theme 6: Disclosing, presenting, and exposing the 'self',
- Theme 7: A focus on the personal history of the 'self',
- Theme 8: A focus on self-reflection,
- Theme 9: A focus on the dynamics of the student group,
- Theme 10: Enforcing community.

Full descriptions of these themes and their experiential difficulties are authored in chapter 4. The boundaries between themes were at times difficult to establish and frequently could not be established because of how inextricably interwoven they were.

3 Content analysis of daily journal

Ref = Reference; Th = Theme

Ref	Date and content	Th
1	February, 04, 1998: We learned today that in observing a system we need to note in particular:- (i) Where the activity is, (ii) What the range of the activity is, (iii) What the direction of the activity is, and (iv) What the quality, or nature, of the activity is. I wonder how these observations will affect the way that I presently view the world.	1 2
2	February, 05, 1998: Today we did some role-playing. I became very self-conscious when my analogic behaviour was continuously highlighted. I wonder how this will influence my future social interactions. It seems that now that I am aware of my own analogic behaviour it will be extremely difficult not to be.	2 6
3	February, 06, 1998: We had to divide ourselves into groups. After doing this we had to explain our selection criteria. Although no criteria had been specified in advance, after explaining how the selection took place the faculty did not accept our selections and without any clearer directions we had to reselect and regroup.	4 9
4	February 09, 1998: I was alarmed to learn that one of the second-year Masters students was failed at the end of last year. I was as alarmed to learn that one of last year's first-year students had also been failed and had been put off the course. I was not aware that at this level of study students were still failed. I wonder how much of this has to do with academic inability, or whether there was some or other reason for failing these students.	3 5
5	February, 09, 1998: We discussed how we receive support from others. I said I usually felt uncomfortable about this. In response I was asked to consider why I always felt so unloved and uncared for. This interpretation was not accurate, but I did not try explaining why this was so. I was told that if I was to become a good therapist I would need to sort out this flaw. I am going to need to be cautious and on my guard about allowing my private life to be invaded and pathologised.	2 5 6 8
6	February, 11, 1998: Today was my first day at (clinic) where I will be training. Shortly after arriving I felt strange and uncomfortably out of place. Already the cultural differences are overwhelming.	10
7	February, 11, 1998: The lunchtime experience was so far removed from anything I have previously experienced. The lunch looked dreadful. I could not understand how it could be eaten. We were told that lunchtime was an opportunity to experience community. I felt so far removed from this community I began thinking there was something wrong with me. Try, as I did, I could not relax. Rather than experiencing this as community, I felt that taking part was inauthentic and patronising. I am expected to 'play the game' but I am not quite sure how I am going to handle this.	8 10
8	February, 12, 1998: I was told that I need to allow myself to become completely immersed in the culture of (clinic). I was also told that it is clear that I need a lot of personal healing and if I can embrace and join the community at (clinic) I will learn a lot about myself and in that my personal healing will take place. What concerns me is that I am ultimately going to be evaluated on how well I 'play the game'. At this stage I am aware that there are rules but I am not quite sure what these are.	2 4 5 8 10
9	February, 19, 1998: For homework we have to consider our own ecologies in systemic terms. To do this we must analyse our own systems using the principles and concepts of general systems theory.	1
10	February, 23, 1998: We went to the art gallery today. After looking at the art for a while we discussed what it was about ourselves that we identified in the art which we observed. When I	2 6

Ref	Date and content	Th
	discussed the art which attracted me my words were turned back onto me and my existence was pathologised. I am beginning to think that maybe there is something wrong with me, but what worries me is that I seem to be completely oblivious of what this may be.	7 8
11	February, 23, 1998: Today we spoke about:- (i) How we need to find our voice and give voice to those things which many people do not have the courage to say, and (ii) How people are simultaneously members of many different clubs. How, I wonder, will my club memberships change if I were to say what is not wanting to be heard?	2 6 7
12	February, 25, 1998: We were reprimanded at (clinic) today for not keeping an eye on the community and for not getting sufficiently involved. Yet, what is expected from us has not been clearly explained even though we keep asking for guidance and direction.	4 5 10
13	February, 26, 1998: We were asked today what was happening in our group. The question seemed quite puzzling. We were told that the group was drifting apart and that our interactions were either very superficial or else restricted to discussions on the course material. We were told that there was a lot of relevant stuff not being declared and that this is tantamount to dishonesty. We were asked to think about this and to think whether we would ever be good therapists if we were unable to give voice to the unpleasant things which others do not have the courage to say.	1 5 9
14	March, 02, 1998: When I reflect on what has been happening so far this year I feel overwhelmed. In my interactions with (faculty) I feel cautious and guarded, the bonding and disengaging in our student group is being pathologised, and the theory and concepts which we are learning are often relevant to my own being. It is as if I am the subject of my own studies. This is quite freaky.	1 2 9
15	March, 02, 1998: We were warned that we are trying to keep ourselves safe. We were told that we have to take risks and extend ourselves. But yet, when we ask for guidance very little is offered. I find this very confusing. We are told that 'to make it' we have to bring ourselves, yet what happens if we do and this is not good enough. At the moment I feel uncomfortable and in the dark.	4 5 6 8
16	March, 02, 1998: For homework we have to consider the <i>hakata</i> and its relevance to our own lives. The concept makes sense to me but investigating my own life from this angle is frightening. I never realised before how easy it is to review my own life in terms of theory which I am busy learning, and how pathological and frightening new interpretations of my past can be.	1 2 7
17	March, 04, 1998: At (clinic) today I realised that whereas previously in my life I had distanced myself from differences, focusing rather on commonalities, now I seem to be exploring differences more and more. I wonder whether this is 'growth' or merely me trying to become more involved and doing what is expected/demanded of me.	5 8 10
18	March, 04, 1998: After the intervention with (client) I was feeling directionless and despondent. I really did not know what to do and our supervisors were inaccessible. At the meeting at the end of the day I expressed how hopeless and despondent I felt. I expressed how inadequate I felt about not being useful to (client). I felt vulnerable and fragile. The response I got was that it is good to feel inadequate, confused, and overwhelmed, and that I need to stay with these feelings.	2 3 4 6
19	March, 11, 1998: At (clinic) today I felt lost and directionless. I often did not know what to do and felt inadequate about what I did do. I do not know what is expected of me and no one seems to say. When I spoke about my discomfort and lack of direction I was told that I need to expose who I am and give voice to what is not being said. I find this very confusing. I am not sure what the message is. Yet, the more I ask, the more I am told to think about it. No one is clarifying what is required of me and I am losing myself in the process of trying to guess. All that I can do is to present myself, but	3 4 5 6 8

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	this is being tampered with leaving me confused as to who I am. All that I really can do is present myself, whoever this may be, but what if this is not good enough. What makes it more difficult is that there is little direction or guidance as to what we should be aiming for.	
20	March, 16, 1998: My struggles at (clinic) were turned back on me. I was told that my discomfort is a reduplication of my life in general. That is, my life is characterised by the absence of community, the absence of a place where I feel that I belong, the absence of safety, and continuous feelings of being threatened. I have never seen my life in this way. Maybe I need to think about this mess.	2 3 5 8
21	March 16, 1998: For homework for today we had to practice asocial responses on our friends. We were asked to comment on how this went. I explained that I thought that asocial responses were rude. The friends upon whom I had practiced this exercise were puzzled and said that they did not know me that way.	1 2
22	March, 18, 1998: The difference in culture between the community at (clinic) and my own community is so great. I was not raised in (township), I am so different from the members of the community in (township), I can never be a member of (township), and therefore I should not be trying to be. I am told to bring myself and to expose who I am, but I wonder whether this will be good enough or whether there will be place for my differences.	6 8 10
23	March, 18, 1998: For the first time today the lunchtime ritual at (clinic) was bearable. Many students from previous years warned me that if I did not find a way to 'get into' this I would get myself into trouble. Over the last three days I did not eat at all, so when lunchtime arrived I was starving. This worked. Yet, why should anyone be forced to make community with anyone else when the two are so far removed culturally, and possibly in every other sense as well.	3 5 10
24	March, 23, 1998: We were asked to present a case. In the case which I presented I expressed concern about (client) being labelled a 'victim' by society when in fact she did not believe that she was. This was turned back onto my own life and I was asked to explain my earliest memory of when I had been the 'victim' of someone else's injustice. I could not get out of this and began explaining some of my own past experiences. This brought back so many memories which I had thought I had resolved. Afterwards I felt raw, raped, fragile, and vulnerable.	1 6 7 8
25	March, 26, 1998: Today was very disturbing. The students are feeling too scared and untrusting to participate. It seems to be that we are expected to present ourselves, yet with no guidance or direction, we are afraid of being censured or that what we have to offer may not be good enough.	4 5 6
26	April, 08, 1998: On my way to (clinic) this morning I was caught-up in the taxi warfare. People were running around chaotically trying to avoid bullets. I was caught in the middle of it all. How I was not shot or my car was not damaged is a miracle. When I arrived at the clinic I was pretty shaken. After speaking about the incident the response was that by focusing on myself I was trying to distance myself from a community that was bleeding. I could not make the connection and felt so disconfirmed. (Township) is not my community, it never can be. It does not make sense to me to reframe my traumatic experience as an honour and an indication of my commitment to community. This really smacks of revolutionary martyrdom and I struggle to find its relevance in a training course in which I am studying to be a psychologist.	2 4 5 10
27	April, 09, 1998: We were told that the members of our group are not connecting. None of us seemed aware of, or even disturbed by, this. What is happening though is that the students are afraid to expose their identities for fear of being censured as has happened previously. It is as if we are being forced to become an intimate, enmeshed family, when all we want to do is get on with the training.	3 4 6 10

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	Perhaps becoming an enmeshed family is part of the programme, yet, when we ask for clarity as to what is expected of us, our questions become questions which are turned back on us.	
28	April, 09, 1998: At (clinic) today I had to ask (client) to take me to his house. At first (client) refused. I did not want to question his reasons. However, this was not acceptable. Eventually (client) reluctantly agreed. I felt uncomfortable about this. When I tried to discuss the issue I was disconfirmed and told that I need to consider my own reluctance to being at (clinic).	4 8 10
29	April, 20, 1998: Today we considered contradictions, paradoxes, and double binds. Our homework is to formulate some examples of these from our own life experiences.	1
30	April, 29, 1998: We performed a farewell ritual for (supervisors) who are going overseas for a few months. I feel sad about their leaving. My sadness has been interpreted as my inability to deal with loss. I need to review my life and consider previous instances of unresolved loss.	6 7
31	April, 29, 1998: Today we had to reflect on where we, as therapists, are and what is happening at (clinic). I said that I am confused because I often feel left alone to find my own way and often I do not know if my own way is okay. I also feel that the days are long and hard and so much happens that I often leave the clinic feeling directionless, unsupported, and overwhelmed.	4 8
32	May, 07, 1998: We learned today that to untangle paradoxes and double binds we need to create a context in which the contradiction can be exposed and then metacommunicate about it. Yet, the rules of the training do not allow us to expose contradictions or to metacommunicate about them.	1 4
33	May, 20, 1998: I was questioned today about my fear of exposing my own weaknesses. We need to embrace our imperfections since our perfections are only real when they include the imperfections.	2 6
34	May 21, 1998: So much for bringing ourselves. Today (student) was humiliated and 'torn to shreds'. She left the room sobbing. She was asked to comment on something but obviously her comment, although her truth, was not what was wanting to be heard.	3 5 6
35	May, 21, 1998: We learned today that we can only engage people from the framework of our own epistemology. Our method of interaction reflects our ideology. I wonder what this means in terms of psychotherapy? Surely this idea can shift the definition of psychology from a career discipline to a way of life. After all, psychotherapy may be little more than debating philosophy with a client. Perhaps from this perspective psychotherapy is also a type of training in which the therapist tries to train the client in an alternative philosophy which, for the client, would be less problematic than his or her current philosophy.	1
36	May, 25, 1998: We discussed the upcoming June 1998 examination. It makes no sense to me. I cannot understand the game. The importance of examinations is continuously and explicitly denied, but yet we have to write them. Is this another instance of the implicit rules contradicting the explicit rules? I wish that someone would take a stand and set out clearly what is expected of us. It is so difficult, and damaging trying to abide by rules which are unclear and continuously denied either implicitly or explicitly, but enforced nonetheless. For the June 1998 examination we, the students, have to set our own examination and mark each other's paper. After this farce, our examinations will also be marked by the faculty who will have the final say in the percentages which we receive.	3 4 5 9
37	June, 03, 1998: A frequent visitor to (clinic), who is also a psychologist, commented today on the work which I had done over the past five months with a group of men each of whom has been diagnosed 'schizophrenic'. Over the past five months I have put a lot of effort into this group with little input, direction, and assistance from anyone. I have no idea at all whether the effort has been of benefit to anyone. When I think about the past six months it is startling to realise that little of the	3 4 5 6 8

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	work which I have done has been acknowledged in any way. It is no wonder that I keep questioning my abilities. The absence of any confirmation makes me wonder whether anything that I do is good enough. With this sort of guessing my tendency is to believe that I am not doing well enough. Without knowing how I am doing I always try harder to do better. But this is actually quite damaging. Because I do not have any external frame of reference for evaluating myself I continue questioning my own worth and often conclude that I am really quite inadequate.	
38	June, 10, 1998: (Clinic) was very different today. All of our supervisors are overseas. The students seemed to connect with each other on a different level. There was a noticeable absence of pressure and tension and this seems to have allowed the students to relax and relate to each other in a more real or authentic way. I found it easier to exert myself on issues which I feel strongly about whereas previously I felt restrained. I suppose that previously I was afraid of being censured or having the questions thrown back at me as reflections of my own inadequacies and pathologies.	5 8 10
39	June, 15, 1998: After waiting for almost half an hour (faculty) did not arrive for the lecture. The students discussed this amongst themselves, but agreed that regardless of how we felt about the disrespect, to communicate our dissatisfaction would not serve any purpose. In fact, we believed that to even enquire why (lecture) had been cancelled and we were not informed would be detrimental to us in any case. The inability to communicate our problems, or to metacommunicate about this, makes a joke of so much that is being taught to us, for example, bringing ourselves, or giving voice to that which others cannot find the courage to voice.	3 4 5
40	June, 24, 1998: The students at (clinic) seem so much more relaxed and seem to be getting on much better with each other while our supervisors are overseas. I wonder if this has anything to do with feeling free of the evaluation that seems to be ongoing?	5
41	July, 01, 1998: I was curious to see whether (supervisors) would comment on any of the changes which had taken place at (clinic) while they were overseas. No comments were made – neither good nor bad. It is as if our existence and our efforts were completely disconfirmed.	4
42	July, 01, 1998: I was curious about whether the presence of (supervisors) would have an effect on, or reverse, any of the changes which I seemed to have gone through during their absence.	8
43	July, 01, 1998: I said I was concerned about (client) who seems to have disappeared. I was told that if I really was concerned I would do something about it. So we went to look for her. We eventually found the cave where she lived but it was deserted. I was astounded. I have never before experienced what I felt today. On the way to the cave I kept having visions of finding (client)'s body lying semi-decomposed in the cave. On the side of the hill were many small caves, all of which seemed inhabited. I cannot comprehend how anyone can survive these conditions. When I first met (client) she told me that she lived in a mansion and the moon and stars were her friends. Only today did this makes sense. The cave was small and made me think of a drawer in a mortuary – it is not big enough to accommodate more than a single body at a time. It is beyond my understanding how anyone can survive a night there in the middle of winter. I was relieved to find the cave empty. I am still feeling incredibly raw and distressed.	5 10
44	July, 15, 1998: The July 1998 break was great. During the break I spent a lot of time reflecting on the course. It is alarming how often I feel confused about who I am and where I am heading. I guess that the confusion has a lot to do with feeling that I am being evaluated all the time. It is as if every action of mine is under the spotlight, not only by the faculty but also by myself.	5 6 8
45	July, 15, 1998: (Sangoma) made an issue of thanking me for the work which I had done with one of	1

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	her friends. I felt good about this, albeit somewhat self-conscious. Being validated is a fabulous feeling, particularly since I never am quite sure when it comes to evaluating the effectiveness of therapy. But I was cautioned that therapists need to be aware that when they feel good about themselves it may well be that the therapy served the therapist more than it did the client. This may be so, however, the incident today made me aware of how seldom, since the beginning of the year, I have received any favourable feedback. It is difficult enough feeling that I am being evaluated all the time. I think what is even worse is when we are disconfirmed. Today was so typical. The positive regard which I received from (sangoma) was disconfirmed and I was cautioned not to be too pleased with myself. Watzlawick, Beavin, and Jackson (1967) warn about the potential dangers of being continuously disconfirmed. How is it that the very people who teach about the damage of being disconfirmed continue to do so to us?	2 3 4 5 8
46	July, 15, 1998: I raised the issue of (clients) smoking 'dagga' at the clinic in front of other clients and the children. My comments were heard and although I asked for guidance on the policy at (clinic) and how I was to handle the situation in the future, my questions were disconfirmed. It is as if no one is prepared to take a stand either way. This is so isomorphic of what seems to happen all the time now. Questions are asked, direction is sought, but no answers are provided. The questions are disregarded and the student raising the question is inevitably disconfirmed.	3 4 8
47	July, 20, 1998: I expressed anger at how often I request answers or information to help me make sense of what is going on only to be disconfirmed and treated as if the question was never raised. I understand clearly how being continuously disconfirmed can drive a person crazy. The craziness of this is that even my metacommunication about my anger was disconfirmed as if it never existed.	1 4
48	July, 20, 1998: I mentioned today that I am very committed to doing well, but the lack of clear information and direction leaves me doubting myself and my capabilities. I explained that I do not have a problem being questioned, challenged, or corrected. However, I do have a problem with the lack of direction, lack of structure or explicit agenda, and lack of either acceptance or rejection. Our experiences always seem to be shrouded in instructions which are ambiguous. We seldom get feedback, either positive or negative. I mentioned how potentially damaging this sort of disconfirmation could be. My assertions met with no response, neither confirmation nor rejection.	3 4 8
49	July, 23, 1998: We were reminded again today of how easy it is to say the nice things to each other, yet in relationships it is often the not nice things which have to be given a voice. After this reminder the students were asked what it is about each other that is not being said. I found this disturbing. I do not understand the purpose of antagonising the students against each other. This seems so dangerous, particularly since we know that our relationships with our fellow students are being evaluated on an ongoing basis. It seems that to say anything exposes us, and to keep quiet does as well. Damned if we do, and damned if we don't?	2 3 4 5 9
50	July, 27, 1998: We were asked to present a current case on which we are working. After discussing one of my cases and asking for guidance I was merely disconfirmed and told that I need to search within myself to find out what it is in me that provokes (client) to behave the way that she does. I feel such an incredible sense of unease. My confidence continuously seems to be shattered. It is as if every time I begin to feel that I am achieving something my feet get wilfully kicked out from beneath me leaving me feeling quite inadequate and obviously despondent. This seems so unnecessary. The more I ask for clarity and guidance, the more unclear and ambiguous the response. I am finding this so damaging and the effects which this has on other aspects of my being are quite devastating.	2 3 4 5 8

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51	July, 29, 1998: We were sent to the local high school near (clinic) today. I am reluctant to walk around the neighbourhood because I believe that it could be quite dangerous. Nonetheless, on the way back to (clinic) I was mugged. The experience was alarming. However, when I spoke about it I was disconfirmed and told it was my own fault for being too confident of myself. I am not sure whether the mugging or the criticism was the more devastating.	4 5 8
52	July, 29, 1998: I needed to discuss the work which I had done with the group of men diagnosed 'schizophrenic'. Everything that I mentioned was invalidated. I felt as if nothing that I had done had been effective at all. Although several of the men had been taken off their anti-psychotic medication and several of them were working again this counted for nothing. My efforts were disconfirmed and I was told that instead of pursuing my own interests I needed to consider what the men wanted. When I asked for clarity I was reminded that I needed to expose my own identity in the therapy which I do. If I was confused before it is only worse now. Not only does it feel as if I do not know who I am anymore, but it seems as if I do not even know who I am supposed to be or become.	1 2 3 4 5 6 8
53	July, 30, 1998: We met (faculty) today for the first time. Earlier in the week we had been reminded about the need to find the courage to say the things which people usually do not have the courage to say to each other. In meeting (faculty) we had to introduce each other to him. It is not okay for me that students are compelled to discuss each other with the faculty. I wonder why (faculty) plays this game. I cannot see the purpose of getting students to comment on each other in each other's presence. This has been used as a therapeutic technique in family therapy, however, the student group is not a family in therapy.	3 4 9
54	July, 31, 1998: Throughout the day I thought about where I am. So much seems out of place. The university stuff is strenuous. Nothing is ever clear. I don't know what the game is and cannot see its usefulness. When I look back at my social relationships I realise how much these have changed. It is as if I have shifted beyond so many of my friends that there is very little that we are able to share with each other anymore. It seems that the meanings which we attach to our experiences are different now. I feel so misunderstood and so very lonely. I wonder where this is heading.	1 2 4 8
55	July, 31, 1998: We have spent a lot of time learning about different theories and different ways of understanding and explaining human behaviour. The theories are interesting and understandable. However, it is clear to me that there is a huge gap between the theoretical and the practical.	1
56	August, 03, 1998: We spoke about the effects which our roots have on our training and how the training influences our interpretation of our roots. The training seems to force us to observe ourselves and find explanations for our own behaviour. In the process we transcend our roots and are left with the difficulty of reconciling where we come from with where we are and where we are heading. This process can be very painful and quite damaging if we are not supported in how we come to make sense of our private lives.	1 2 7 8
57	August, 07, 1998: I enjoy university a great deal and find it very stimulating, but something strange seems to be going on. A lot of this I take very personally and often wonder whether I am out of line. The more I ask, the less my questions are answered. I am not sure what, if anything, I can do about it. It seems that every time the students are together this becomes an opportunity to antagonise the group. What can the purpose of this be? On the one hand I feel that I should extricate myself and see what happens, but then I am going to be axed for not participating. On the other hand, maybe I should just carry on and see what happens. I feel as if I am walking on a tightrope.	4 5 9
58	August, 07, 1998: The university stuff has become so pervasive in my living. It floods everything that	1

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	I do. It drives me crazy monitoring myself in every interaction. There is little fun left in my life. I feel as if I do not know anything anymore – maybe I am just going overboard at the moment, taking everything far too seriously.	2 4 8
59	August, 09, 1998: I realised today how precarious interpersonal relationships are, particularly when one is being trained to observe oneself in every action in every context.	1 2
60	August, 11, 1998: (Student) was in tears again today. In her distress the rest of us were asked to consider what we were doing to be supportive. This was alarming as I really did not know what to do. On the one hand I felt the need to be there for her, yet, on the other hand, we had been warned not to 'play therapist' with each other. I do not know how to draw the distinction between myself as therapist and myself as non-therapist, if there is such a distinction. The confusion seems to prevent me from doing what I often would like to. The overriding evaluation really makes things difficult.	1 6 9 10
61	August, 11, 1998: At times I begin to think that I should not be doubting myself. But as soon as I begin feeling fine again I get disconfirmed and am left wondering where this is all going to end.	4 8
62	August, 12, 1998: After the lunchtime ritual I was asked to draw up a programme for next week when the visitors from overseas would be at (clinic). I realised quite starkly how much I had changed since the beginning of the year. Whereas most of the time this year I felt confused and lost, I realised that when instructions were clear I could carry them out very confidently. I also realised how good I am when it comes to organising things. Sadly, so far this year, instructions have seldom been clear and I am seldom acknowledged for anything well done. The instructions regarding the programme were clear and I rose to the occasion. It is quite clear to me that I am able to excel quite knowingly when the structure and directions are explicit.	2 4 8
63	August, 13, 1998: At last I was confirmed for my efforts. My work with the group of 'schizophrenic' men was recognised. However, just when I was feeling validated, I was cautioned that I need to be careful not to use this particular outcome as a precedent for evaluating myself in future therapy.	4 5
64	August, 13, 1998: After watching (student)'s presentation today I realised that in our training there is little room for acknowledgement. Instead, there seems to be this ongoing disconfirmation. The presentation was really good. I wonder why it is that whenever we demonstrate our competencies we get put down. How can we ever demonstrate our weaknesses under circumstances which are so unsafe. Yet, we are pushed and expected to bring our weaknesses so that we can learn from these.	2 4 6
65	August, 13, 1998: The (lecture) project involving a two weeks intensive 'reconnaissance' of our lives ended today. It was weird placing my existence over the past two weeks so intensely under the spotlight, questioning and challenging every action. This forced me to see what a mess I am in and how incredibly complicated everything really is.	1 2 8
66	August, 19, 1998: I presented the 'schizophrenic' men's group to Cecchin today. I am amazed by him. His input is so incredibly valuable. He was so validating and respectful in his critique. The experience was awesome and I felt very good and both honoured and privileged. Why can't (supervisor) be as validating when we put a great deal of effort into what we are doing? I do not see the purpose behind the continuous disconfirmation of our efforts.	4 5 8
67	August, 19, 1998: After presenting to Cecchin it was suggested that my dissertation be on an investigation of my experiences at (clinic). However, (supervisor) refuses to supervise this. The excuse offered was that by cluttering our relationship with academic stuff we would spoil our non-academic relationship. What non-academic relationship? This excuse does not wash with me. The contradiction is so blatant that it highlights the dishonesty.	3 4

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68	August, 20, 1998: Although (faculty) did not comment directly to me about my presentation to Cecchin, I heard that (faculty) had commented to another, who, in turn, had commented to another, on how well it went. I wonder why (faculty) does not confirm or validate us directly.	3 4
69	September, 03, 1998: I cannot understand why the student group is continuously antagonised and provoked. Today we were asked who our therapy role models are and then called upon to criticise each other's choices. This makes so little sense to me particularly in the light of all the uncertainty and confusion which we all experience.	4 9
70	September, 17, 1998: We had to explain our images of the group. (Student 1) felt choked and betrayed, (student 2) felt as if she was standing on the edge of a cliff in a stream of turbulent water, (student 3) spoke of two frogs leaping down a cliff. She felt like the disabled member in the family, (student 4) felt like a porcupine with the quills facing both in and out, (student 5) felt like a tree in a plastic bag which stifled its roots, (student 6) felt like a combat soldier with blinkers on in the middle of a forest, (student 7) said she had nothing to say, (student 8) felt as if, in this family, she was always neither this nor that. For myself, I felt like a fledgling learning to fly, but each time I seemed to be getting somewhere my wings were clipped.	4 5 6
71	September, 17, 1998: It seems to me that at the beginning of the year the students connected very well in terms of the similarities which we shared. However, as the year progressed our differences began to emerge. Instead of (faculty) facilitating the process of negotiating these differences, the members of the group are encouraged/provoked to comment and rip each other to pieces on issues where differences are obvious. As a result, students feel belittled, humiliated, disconfirmed, threatened, unsafe, and insecure.	3 6 9
72	September, 17, 1998: (Lecture) following the one in which we had to describe our images of the group was cancelled. When we arrived for the lecture the students were so clearly traumatised and disturbed that (faculty) felt there was no point in continuing.	9
73	September, 23, 1998: I spent a lot of time at (clinic) today sitting under a tree feeling despondent and somewhat annoyed. It feels as if many of the clients are not psychotherapy clients but rather social welfare cases. Yet, there is no forum for discussing this problem. When I try to, either my commitment to (clinic) is questioned or else the questions are turned back on me and my private life and history become pathologised. Each time I try to establish what the real purpose of (clinic) is, or what the actual agenda is, my questions become questioned.	1 4 7 8 10
74	September, 30, 1998: (Client) arrived today. She was 'way out of it'. After the lunchtime ritual she went off with some of the regular clients to smoke a 'joint'. When she returned she became belligerent and dangerously threatened (students). I spoke to (supervisor) about this to find out what the clinic's policy and (supervisor)'s standpoint were regarding smoking 'dagga' at the clinic. My question and the issue were avoided entirely, and quite obviously.	3 4
75	October, 01, 1998: I explained that on reflection it seems to me that initially students explored their similarities. However, it now seems that we are having great difficulties understanding and negotiating our differences. I fail to understand how it is that our differences always seem to be provoked and students are incited and antagonised against each other, often at a very personal level. I do not understand how this can be part of, or of benefit to, our training, or how we can be evaluated under these circumstances. Today was another example – we were asked to comment on each other at a very personal level. In fact, (student) commented on how the antagonism seems to be facilitated and then how the students use psychologised language to climb into each other.	4 5 9

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76	October, 05, 1998: Today I spoke to (visiting professor) from the University of Colorado, Denver. At this stage in my life I no longer do not see what is happening in my society. This can be very disturbing at times. My training seems to have raised my awareness to things which I previously never noticed.	1 2
77	October, 05, 1998: (Visiting professor) from the University of Colorado, Denver commented on how easily students in our group disclose and discuss issues which are very, very personal. According to him this is different from student supervision in the States. This reminds me of similar comments made at the beginning of the year by (visiting professor) from the University of Toledo, Cincinnati and her doctoral students.	6
78	October, 12, 1998: We wrote our end-of-year examination today. I felt very apprehensive. I had worked hard during the year and knew all my work very well. However, the thought of being evaluated bothered me. Throughout the year the faculty has always made light of the examinations and has been ambivalent about evaluating students at this level. Despite this, the examinations are taken seriously, but yet, the actual criteria against which we are evaluated are never spelled out. Apparently we get a mark for our theoretical work as well as for our practical work. But yet, the guidelines are so unclear. It seems that the marks for clinical work have more to do with personal evaluation and evaluation of student-supervisor relationships than anything else. Over the past few weeks all of the students have asked me to try to get some clarity from (faculty) on how we are assessed. However, this clarity and the criteria against which we are assessed seem to become more and more elusive the more one tries to find out.	3 4 5
79	October, 21, 1998: (Client) told me today that (another client) had been arrested and imprisoned for housebreak. I was sorry to hear about this. I was given the responsibility of ascertaining in which prison (client) was being held so that I could continue the therapy there. I objected and my sense of commitment was questioned. This is scary. On the one hand, I need to be true to my own integrity, however, on the other hand, my integrity becomes the issue of evaluation. By not doing what is demanded over and above what is expected in terms of the training I become censured and my commitment becomes questioned. It seems that whichever way I am not going to win. To make matters worse, we do not have the opportunity of commenting or metacommunicating on problems like these. The other option is to flee the field, however, because of the tough selection process for acceptance for the training, to give up at this stage is not even an option.	3 4 5 6
80	October, 29, 1998: We were required to wear 'outfits' today which would reveal something personal about ourselves which we had not yet revealed during the year. We cannot not play the game. I keep wondering where the training begins and our private/personal lives end.	4 6
81	November, 03, 1998: During my oral examination today I explained how difficult the year had been. It had been difficult containing the pressure and demands which the training placed on me at a personal/private level. Further, it had been difficult reviewing my personal history and noticing all the pathology. In addition, I often experienced difficulties integrating the theories and explanations of human behaviour with my own life experiences, particularly when theories seemed irrelevant.	1 2 4 5 7
82	November, 03, 1998: During the oral examination I knew that my answer to one of the questions would please one of the examiners and displease another. (Faculty) was rather facetious about one of my answers. It is quite startling how discrepant the views of different faculty members actually are. This has played out quite a lot during the year and is not necessarily a bad thing. However, when it comes to being evaluated this makes the context quite intimidating and unsafe.	1 3 4 5

Ref	Date and content	Th
83	November, 04, 1998: The end of the year is drawing near. I am exhausted physically and mentally. It is draining questioning and challenging every move and being monitored and assessed, not only by faculty, but also by my student colleagues as well as by myself. I really am feeling the need for some non-psychologised social interaction where my every move is not questioned and challenged.	2 5 8
84	December, 02, 1998: Today was our last day for the year. I really do need a break from psychology if that is possible. There are so many things in my private life at the moment which require urgent attention. For one, the effect of the changes which I have gone through this year have pervasively flooded every other aspect of my life, particularly my social network system.	1 2
85	January, 20, 1999: Today was the start of another academic year. The break was particularly good. It gave me an opportunity to remove myself from a context in which everything is psychologised and pathologised. Being back at (clinic) I realised how much I had changed. During the break I seem to have come into my own again. How can I hold on to this rather than losing myself and my identity in my endeavours to please and to do well?	5 7 8
86	January, 20, 1999: The lunchtime ritual at (clinic) was an ordeal. I suppose that after the break I am just not used to it anymore. Possibly during the break I romanticised (township), forgetting what it is really like for me.	10
87	January, 27, 1999: (Clinic) was in a disgusting state when we arrived. There was litter all over the place. I spent almost two hours sweeping and picking up papers and other litter, including a soiled baby nappy. After a year of this last year, I really would like to be exposed to some clinical training and experience at another clinic which fits more closely with my own culture, values, and beliefs, rather than being forced into this type of community work against which I know I am to be evaluated at the end of the year. A more varied training experience will help me to decide what sort of psychologist I would like to become.	1 2 5 10
88	February, 08, 1999: Meeting my student colleagues again after the break I realise what an unnatural context this really is. It seems as if we are thrown together and antagonised and then left to make it work when basically I really do not think that we have much in common or even would find any connection with each other under different circumstances. But yet, we are evaluated on our relationships with each other.	5 9 10
89	February, 09, 1999: We met (faculty) today for the first time. (Faculty) seems so incredibly well organised and her lectures seem well structured. It is a relief having the instructions and evaluation criteria set out so clearly. This makes such a change from the confusion and chaos of last year.	
90	February, 09, 1999: In looking at some of the neuropsychological tests I realised again how I automatically test the subject matter of my studies against my own behaviour and actions. This is very disturbing. The other students agree that in studying psychology it is as if we become the subject-matter of our own studies.	1 2
91	February, 10, 1999: At (clinic) today I realised again how traumatic the days often are. The directions are so unclear that I worry about my soul. I have struggled at times in my life where my being has been precariously in the balance. At (clinic) today I got the same feelings all over again. This is very disturbing.	4 7
92	February, 11, 1999: We were told that this year we are going to take our colleagues home to reveal ourselves more fully – to get a chance to expose what goes on behind our masks. As we spoke of this I felt immense anxiety. I realise that I am going to have to do this because it is prescribed as part of the training, but hopefully it may help me to understand the anxiety which the idea evokes.	6

Ref	Date and content	Th
93	February, 16, 1999: Additional group supervision has been prescribed for the second-year clinic group. I am concerned about what all this supervision is going to do to me. Apart from finding the university work beginning to invade every other aspect of my life, I am also concerned about the added opportunity of having my personal/private life psychologised and pathologised.	2 7
94	February, 16, 1999: We spoke about 'the struggles of being human'. I would like to have a place where I can discuss the things in life that are not struggles. I would like to stop having every incident in my life psychologised and pathologised. I would like to have a place where I can just be myself and be uninhibitedly free to take a stand without the threat of being evaluated.	1 5 7
95	February, 17, 1999: While discussing my work with the group of 'schizophrenic' men I was asked about my early high school days. After pathologising my adolescence (supervisor) asked where in all of this I am personally. After pointing out how much had been achieved with the group of men (supervisor) wanted to know what I had achieved for myself. I was at a loss for an answer. (Supervisor) suggested that in some sort of perverse way, I keep everyone happy, but yet am unable to even identify how I keep myself happy. Maybe this is true. I feel so incredibly confused.	6 7 8
96	February, 24, 1999: We discussed whether a person can be a therapist in one context and a non-therapist in another. I questioned whether it is ever possible to switch oneself on and off. I felt quite strongly that the art of therapy emerges when you are purely who you are. I felt that to do otherwise would be incongruent and inauthentic irrespective of the nature of the context.	1
97	February, 24, 1999: I felt so clear and focused when I arrived at (clinic), but by midday I felt so disjointed and somewhat scattered. I really struggle working under conditions where I feel culturally lost and where absolutely nothing is clear. The more I ask for clarity and direction the more my questions are used for pointing out my own inadequacies and flaws.	4 8 10
98	February, 25, 1999: I fail to understand how it can be that the faculty cannot get our timetable correct. I find this disrespectful and unacceptable. When we arrived for (lecture) we were late. So far this year not one single time according to our timetable has been correct. I asked abruptly whether the faculty could get itself together to get our timetable sorted out. (Faculty) disconfirmed the problem responding that it was the students' responsibility to arrange the timetable. This is unacceptable. Whenever there is a problem the faculty becomes so righteous and turns the problem back onto the students as if there is something seriously abnormal about us.	3 4 8
99	March, 01, 1999: Today was strange. It is incredible how quickly the students are incited and antagonised against each other. (Student 1) had a serious issue with (student 2), (student 3) had a serious issue with (student 4), (supervisor) had serious issues with (students 5 & 6). I was the only one in the clear today. So much antagonism and confrontation between the students was facilitated that none of the questions I asked received any attention. In fact, they were not even acknowledged.	3 4 9
100	March, 03, 1999: I was still feeling devastated after the horrendous (clinic) experience on Saturday. I still cannot make any sense of it. I cannot understand how any human being could treat another so inhumanely. (Supervisor) said that it was good that I was unable to rationalise the pain. Not being able to make sense of the experience is supposed to be an indication that I am truly in touch with what had transpired. I am very worried about the effect that this experience is pervasively still having on me four days after the event. I wonder about the responsibility for my well-being. Although the experience was not prescribed those who did not attend were censured. Yet when I need support in dealing with the experience I do not seem to get any.	2 5
101	March, 08, 1999: In my meeting today (supervisor) told me that the supervisors at (clinic) frequently	6

Ref	Date and content	Th
	discuss me and often questioned where, and from whom, I received nurturance and caring.	
102	March, 09, 1999: (Lectures) are so well organised and structured. It is great not having to guess where we are and where we are heading. It is wonderful to ask questions and receive answers without any of the game playing which usually accompanies questions asked on this training.	
103	March, 09, 1999: My dissertation proposal was returned to me today with a message that (faculty) was not interested. This is very strange since the envelope in which I had sealed it had been unopened. It is maddening that when (faculty) plays these games we are unable to comment.	3 4
104	March, 10, 1999: Being aware of where I am coming from helps me to monitor my actions. However, often I censor my spontaneous actions because of the ongoing evaluation and because of how my actions are often folded back onto my history which is then pathologised. It is difficult continuously weighing what I really would like to say against what I perceive other people would like to hear. It is no wonder that at times I feel so confused as to who I am and where I am heading.	4 5 7 8
105	March, 10, 1999: (Clinic) at times is more than a psychology clinic. It is often a place where people bring all sorts of social problems. I have a great problem trying to connect with people and 'therapise' about psychological issues when clients are most concerned about their subsistence. (Client) told me today that she is hungry, she has no where to live, and is constantly in threat of being beaten up. Under these circumstances (client) said she welcomes her own death. I find it futile, if not disrespectful trying to psychologise these difficulties. (Client) is struggling to survive and the last thing on her mind is a consideration of how she feels about this all. It seems to me more and more that the student therapists at (clinic) are becoming helpless and despondent. The continuous confrontation with such utter helplessness invades the psyches of those who are sensitive to the hurts of others and who want to try to make a difference in their lives.	1 2 10
106	March, 10, 1999: At (clinic) psychology as a discipline is so exposed to the helplessness and pathology of other people's living at the best of times that when confronted by such an abrasive environment, dire poverty, and insufficient resources to at least help the people in the very issues of survival, it makes the work of therapists so much more difficult. When confronted with things that no amount of personal resources can even begin to address, it leaves me feeling dejected and with a sense of hopelessness and futility for the future.	1
107	March, 15, 1999: (Lecture) today ended in 'warfare'. I do not understand how (faculty) can facilitate such intense fighting between students at such a personal level. When I speak to the other students about this the consensus is that when they are asked a question about a student colleague the consequences of not playing the game are worse than the animosity which is created within the group by playing the game.	3 5 9
108	March, 16, 1999: It is sad that the trainee's 'self' is stripped away gradually during the programme only to be replaced by the heroism of the faculty and by particular theories, some of which may be completely incongruent with the 'self' of the trainee.	1 3
109	March, 29, 1999: As usual the group was incited during (lecture) and rose to the occasion. (Lecture) was used to engage in debate and argument about the group process and differences between the members. This is becoming boring and tiring now. (Student) commented that she was unwilling to discuss her research topic because the space was unsafe and she feared the disrespect. Furthermore, (student) felt that she did not want her research topic 'raped' and treated with 'sacrilege'. (Student 2) commented that the discourse of the group has become so entrenched in the language of psychology and psychological theory that nothing else appears real anymore. In many	1 4 9

Ref	Date and content	Th
	respects the group process is beginning to sound like a badly scripted B-grade soap opera.	
110	March, 29, 1999: When asked, as homework, to make suggestions of how things could be improved I suggested that authority and line of instruction should be made explicit, and that personal issues, personal provocations, and character attacks should be specifically precluded so that we can focus on the academic requirements. This applies both to the students as well as (faculty) who continuously provokes and antagonises under the banner of personal growth.	3 4 9
111	April, 14, 1999: The men's group at (clinic) is not working. I am not surprised. Nothing is clear. I suggested that the arrangements be firmed-up, that is, fix the time for the meetings, decide the purpose of the meetings, and let's be clearer on what it is that we want to achieve at the meetings.	4
112	April, 14, 1999: When I got home from (clinic) I was feeling incredibly lost, tired, and washed-out. We are continuously pushed to question and challenge our 'self' which is not necessarily bad, but so often this results in confusion and self-doubt which I internalise as flaws in my own being.	8
113	April, 19, 1999: We were asked to describe what we are going through at the moment. For me, I am feeling extremely overburdened, and suffering from information overload. I feel as if I am not coping. Nothing is clear. Instructions are always ambiguous. The agenda is always guesswork. Questions which we are asked are always loaded. Our actions and behaviours are always under intense scrutiny. And without any guidelines the margins for error are enormous. The training has a history of failing students who do not make the grade, yet the criteria for evaluation are never explicit.	3 4 5 6
114	April, 29, 1999: I seem to leave myself and my needs out of the equation more and more often. Frequently I do not say what I would like to in case this may not be what others want to hear. It is not a question of maintaining some sort of popularity. It is more a question of whether my truth and integrity will be judged good enough even when they deal directly with questions regarding my own private life and personal history which has so frequently been psychologised and pathologised.	5 6 7
115	May, 03, 1999: We were asked to present any of the cases with which we were involved. (Student) volunteered. After beginning with her presentation she was stopped and told that the case was inappropriate. This happens so often. We are called upon to bring ourselves, but the moment that we do we are censured.	3 4
116	May, 03, 1999: (Lecture) was tense and uncomfortable. Again the students were asked to comment on each other. We were asked what our images and likes and dislikes of each other are. Even in this, the implicit remained implicit, leaving everyone guessing, with all the confusion and pathology.	4 9
117	May, 04, 1999: It is as if I am losing myself more and more, not knowing who I am or where I am heading. This seems to be a consequence of my own questioning and challenging of my 'self'.	6 8
118	May, 06, 1999: (Supervisor) acknowledged me for work that I had done with (client). I am really appreciative of this, but it makes me aware of how seldom we are acknowledged.	5
119	May, 07, 1999: (Student) read an extract from her daily journal. The extract was full of sadness and questioning. It seems as if she is struggling to reconcile herself as a student and as therapist-in-the-making. I realised how her struggles are, in so many ways, so similar to my own.	1
120	May, 11, 1999: I guess that is just the way I am. I need to do my job as well as I possibly can. I frequently get criticised for always being busy. That is how I am and I should stop apologising. This has served me well in the past. Why should my history be pathologised in this respect as well?	2 7
121	May, 12, 1999: I keep wondering what the agenda at (clinic) is and why it cannot be made explicit. I would find it far more honest and authentic if the implicit, whatever that may be, is made explicit. But we seem to be left guessing all the time. It is so unsafe and damaging working under conditions	4

Ref	Date and content	Th
	where we never know from one minute to the next what the purpose of the clinic is.	
122	May, 12, 1999: I do not understand the game. I was also involved in that dreadful (clinic) experience in March. A personal friend unrelated to (clinic) helped with the transport and shot the video. Yet, today during the lunchtime ritual everyone who had been involved was named and acknowledged, except me. This could not have been an oversight. I wonder what the real message is? It is strange how we are always left guessing what the reasons and purposes of incidences like these are. And when we ask for clarity our questions are turned back on us as our own personal pathology.	2 4 8
123	May, 13, 1999: At times it seems that the particular values and beliefs of (faculty) are going to be forced down our throats. It seems to be a question of either buying into (faculty)'s specific philosophies or suffering the consequences. Often these are at odds with my own particular ideas and personal style. I believe the training context should be a context of discovery rather than of imposition. Surely if we are allowed to discover ourselves and the philosophies which fit best with our personal styles this would be more authentic than being forced to subscribe to philosophies and techniques which clash with our personal way of being.	1 5
124	May, 17, 1999: Again I asked how one can be a therapist and a non-therapist. It does not make sense to me that we can actually be two different individuals. I think what keeps pushing this issue for me is the focus which our training places on individual development, honesty, and authenticity. If one is honest and authentic how can one be two different people at different times?.	1
125	May, 17, 1999: I raised the issue of authenticity, authority, and the notion of expert. (Visiting professor) from the University of Toledo, Cincinnati seemed to have seen where I was heading and gave me a lot of support. I questioned why it is that (faculty) denies his expertise explicitly. I go to university to be trained by experts, yet these experts continuously deny their expertise. However, when push comes to shove, these alleged non-experts pull in the reins and clip our wings from the position of the knowing expert. I find this incredibly dishonest. Why is it that the issue of authority is continuously denied at one level, but then enforced both explicitly and implicitly at another level?	3 4 5
126	May, 17, 1999: (Visiting professor) from the University of Toledo, Cincinnati commented on how our training programme focuses so much on the 'self' of the trainee. He also commented on how incredibly open we are and how readily and honestly we discuss who we are, what is going on, and where we are heading. This is the third visiting professor who has made these comments.	2 6
127	May, 19, 1999: Today we were asked a specific, but personal, question. My answer was clearly not what was wanting to be heard. I was cut off midstream. Situations like this are so damaging. The literature abounds with studies into the consequences of being disconfirmed. The very teachers of this literature, with full awareness of the consequences, continue to disconfirm us whenever we do not respond in the prescribed way, despite that a prescribed way is never clarified. It is as if our training, in large part, is a matter of trial and error. However, given the reputation of failing students and the ongoing evaluation, circumstances become very stressful and have the potential to be psychologically damaging across a broad spectrum. This is dangerous and makes no sense to me.	3 4 5
128	May, 19, 1999: I cannot continue trying to guess what is expected. It becomes difficult to perform when the agenda and rules are so unclear. I am beginning to realise that there is a lot more to this issue of evaluation than I originally thought.	4 5
129	May, 26, 1999: Again it was one of those awful double binds. We were told/instructed, that every case <i>must</i> be taken for supervision, however, when it comes to supervision the supervisors are often unavailable or inaccessible. And when we try to metacommunicate about this they become	3 4 5

Ref	Date and content	Th
	even more inaccessible. It is so damaging when a person in authority denies his or her authority, issues an instruction, and then at the same time makes it impossible for that instruction to be executed, and then evaluates us on our non-execution of the instruction. When I think about it I realise that this game playing was at the root of so much of my discomfort last year. However, at that stage I had not identified the game. So instead I internalised the problem, found fault with myself, and really thought that there was some inherent flaw in my own make-up.	8
130	June, 09, 1999: The day at (clinic) was full of acknowledgements for me from clients. I felt good about all the recognition, although I also felt very self-conscious. Again, I realised how incredibly seldom it is that the students are ever confirmed or acknowledged for their efforts by the trainers.	3 4
131	June, 17, 1999: We were asked for our opinions on the forthcoming examination. One-by-one as we answered we were criticised. The threat of evaluation makes it impossible for us to say anything about the disconfirmation and the nature of the relationship does not allow for metacommunicating about it. The untenable double bind situations are difficult to survive the context unscathed.	5
132	June, 17, 1999: The game playing and the untenable double binds are now so transparent to me. I wonder if (faculty) is vaguely aware of the immense psychological damage which this brings. Previously I turned the disconfirmation inward searching for ways and means of fixing my own inadequacies, very often without success and very often without finding even tentative answers.	4 8
133	June, 17, 1999: (Student) was threatened today that the only effort that he is making is to remain an expert student. The attack shifted to the entire group and we were told that it is doubtful that we will ever shift from being students, although with great effort we may possibly make it one day to becoming (faculty)'s junior colleague in the discipline. I was outraged and expressed this. So much for the non-expert, non-authority, non-power proclamations.	3
134	June, 17, 1999: When asked how we felt about the upcoming evaluation the students unanimously agreed that the evaluation process made no sense. In fact, we found it confusing. Students' comments ranged from "it's a pointless exercise", "the strategy is confusing and game-playing", "the process is yet another example of double binds and unsophisticated manipulation", "again, the boundaries and rules are blurred", "there is absolutely no clarity as to what is expected of us and yet we are being evaluated", "the strategy is yet another incident in which ambivalence and ambiguity are the only things that are clear".	4 5
135	June, 17, 1999: For our examination we were instructed in writing that we had to write a self-assessment of our experiences, strengths, and needs. We were told that these self-assessments would be evaluated in an oral examination. I questioned this evaluation process. I asked whether we had not been evaluated on an ongoing basis since the day that we began or whether our evaluation was going to be based entirely on a thirty minute oral examination of a self-written personal self-assessment. I questioned how the faculty is going to allocate percentages. I asked what the criteria would be in deciding whether one student's experience counted for more marks than that of another student. In response we were told that the evaluation process was not going to be marked, but rather, was an opportunity for us to enter into dialogue with the faculty. I was not going to let this denial go. The instruction sheet stated specifically that this was an examination in which we were going to be evaluated by our <i>teachers</i> .	4 5 8
136	June, 17, 1999: I have become very protective over the students in my group. I realise that this is my own issue but somehow I feel responsible for protecting them from the dreadful ambivalence, ambiguity, and double binds which have plagued me since commencing the course. I wonder	4

Ref	Date and content	Th
	whether the faculty is aware of how incredibly psychologically damaging this can be.	
137	August, 04, 1999: I realised today again how seldom I get any confirmation. Under circumstances where the rules are never clear and the agenda is never made explicit, I am never sure whether or not my performance is up to standard. I am startled by the realisation that the more I look for confirmation the less I seem to get it and the harder I tend to work. I have never realised before how much pressure this places on everyone else. I noticed today at (clinic) that my rushing around ends up getting everyone else rushing around. If only I had some guidance or direction in terms of how I am doing it would not be necessary for me to continue looking for approval.	3 4 6
138	August, 04, 1999: I realised again today how much of a problem I have with being evaluated under circumstances where the criteria are unclear and where it is not possible to keep everyone happy all the time. I also realised how often our history is revisited and then psychologised and pathologised.	5 7
139	August, 16, 1999: After the internship selections those students who were selected were happy and relieved whereas those who were not felt despondent. Those who were selected agreed not to make an issue of their success. However, (faculty) felt that we needed to give voice to this and to metacommunicate about the discomfort within the group. Failure to do so, we were told, would be dishonest. And again the members of the group are still being antagonised against each other.	9
140	September, 06, 1999: We spoke about how we present ourselves and what messages we wish to convey in the way we dress. The students were then called upon to comment and discuss the way the other students dressed and what it was they were hiding behind the masks of their dress codes.	6 9
141	September, 17, 1999: Again we were called upon to discuss our own relationships with the other students and to comment on our perceptions of the relationships between other students.	9
142	October, 11, 1999: Throughout this particular lecture series (faculty) has slammed the evaluation process. And yet, (faculty) did precisely the very things which he had so vehemently slammed. For the examination he censured me because my examination paper was "too academic". Too academic in an academic context – the mind may boggle, but the betrayal lingers!	3 4 5
143	November, 10, 1999: The news of (first year student) was out. He had been informed that he was not making the grade and his registration for the degree was terminated. When asked at the meeting at the end of the day most of the students claimed that they thought that this was unfair and unfounded, particularly since (student) had not received any prior warnings that he was not making the grade. Most of the students also expressed how this affected their own already precarious sense of security and trust.	4 5
144	November, 15, 1999: We got our official examination results today. Although I received distinctions I was really angry. Prior to the examinations my student colleagues asked me to meet with (faculty) to establish how we were going to be assessed and evaluated. The information and mathematic calculation for our percentages was explained to me by (faculty) and then passed on by me to my student colleagues. However, the information given to me turned out to be inaccurate. From a purely mathematical perspective the marks which I received were impossible. Furthermore, while waiting for our official results the excuse for the delay was that the percentages were being 'audited'. Right up to the closing stages of the training programme the game surrounding our evaluation played out. The evaluation process was unclear, ambivalent, ambiguous, and even at stages denied, and yet it was not. In so many ways this was the discourse of the training programme from the beginning and unrelenting to its end.	3 4 5

**CONTENT ANALYSIS OF THE TRANSCRIPTS OF THE
FOCUSED INTERVIEWS**

"Systems theory first enabled us to recognize that all the different views presented by the different members of a family had some validity. But systems theory implied that these were different views of the same system. What I am saying is different. I am not saying that the different descriptions that the members of a family make are different views of the same system. I am saying that there is no one way which the system is; that there is no absolute, objective family. I am saying that for each member there is a different family, and that each of these is absolutely valid." (Maturana in Becvar & Becvar, 1996: 82).

1 A note on the authoring of Appendix B

The process according to which Appendix B was authored is described in chapter 8.

In authoring Appendix B signifiers placed in parentheses have been 'written-in' in order to 'write-out' the identity of the signified. For example, '(student)' has been 'written-in' in order to 'write-out' the particular student's name, and hence identity. Information placed in [...] derives from the latent content and has been 'written-in' to support the manifest content and the text's semantic autonomy.

In this text, J refers to the interviewer and R1, R2, R3, R4, R5 refer to the respondents interviewed.

The term 'disconfirmation' refers to "neither a confirmation nor a rejection; rather, it is a cryptic and incongruent response which basically states: 'I don't notice you, you are not here, you don't exist'" (Selvini Palazzoli *et al.*, 1978: 25).

2 Description of themes

The recurring themes identified and coded in the content analysis are

- Theme a: The training context is choreographed at confusing levels of philosophical punctuations,
- Theme b: The training programme involves an ongoing commentary on the 'self' of the trainee,
- Theme c: The ongoing commentary on the 'self' of the trainee interrupts or interferes with the process in which the 'self' comes to be defined,
- Theme 1: Constructing a personal philosophy,
- Theme 2: A focus on intrapersonal change,
- Theme 3: The politics of power, authority, and expertise,
- Theme 4: A lack of clarity,
- Theme 5: The issue of evaluation,
- Theme 6: Disclosing, presenting, and exposing the 'self',

- Theme 7: A focus on the personal history of the 'self',
- Theme 8: A focus on self-reflection,
- Theme 9: A focus on the dynamics of the student group,
- Theme 10: Enforcing community.

Full descriptions of these themes and their experiential difficulties are authored in chapter 8. The boundaries between themes were at times difficult to establish and frequently could not be established because of how inextricably interwoven they were.

3 Content analysis of the transcripts of the focused interviews

3.1 Interview with respondents R1 and R2 from university 1

Ref = Reference; Th = Theme

Ref		Content	Th
1	J	I would like you to discuss your experience of your clinical psychology training.	
2	R1	What would you like to know?	
3	J	I would like you to share your experiences with me.	
4	R1	[To R2] Do you want to go first?	
5	R2	No, you go.	
6	R1	I think the first two weeks I panicked. It was like sensory overload and I wanted to quit. I thought I wasn't going to make it. And then, <i>ja</i> , it was very intense.	
7	J	Very intense.	
8	R1	<i>Ja</i> .	
9	J	In what way?	
10	R1	Well you actually, it started totally unstructured. I had no idea what was expected of me. And when you said "we don't know what is expected of us" (faculty) said, "well what do you want to do?". It's very much totally assuming responsibility for our training basically.	4
11	R2	And the unstructuredness, I think you get used to it later on, that this is the way it's going to be. But especially in the beginning you question a lot, "what are we doing here?, what is actually happening here?, is this training?, is this really training because we don't even have books?". We start out with role plays and interpersonal stuff. That's what we start out with.	4
12	R1	More the experiential stuff.	
13	R2	<i>Ja</i> , for at least the first month. And then when you question that, it gets reflected back onto you "but why do you have a problem with it?". So immediately it becomes, you start questioning yourself as well, "why do I have a problem with it?, what is wrong with me?". And I think the whole thing is you keep on thinking "this is not safe". That came up a lot with us, "this is not safe, we don't want to discuss this, because it's actually not safe".	4 8
14	R1	<i>Ja</i> .	
15	J	What made it not safe?	
16	R1	I think there is some kind of ambivalence amongst the students. Everyone wants to be there, a	a

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		we want to be the best therapists, and if this is what is required then we are going to jump in. And then it's disclosing emotional stuff about yourself and working with it. Watching other people [students], it's like doing group therapy, watching other people's response to that and realising that those people [students] are no way qualified to contain it. The trainer that I had, I had a lot of faith that he could contain it. And I think he was a lot there for me. That was my experience of him. But then other students' reactions, I think they get afraid themselves so they don't do the emotional disclosure so easily. So some of us are getting moulded, are getting faced with looking at yourself critically and where you come from and how that impacts on the way you are going to operate as a therapist. And the others [students] are allowed to get away with giving very little of themselves.	b 1 2 4 5 6 7 9
17	R2	I wouldn't call it moulding. I would call it that they [faculty] identify the people in the group that want to work and then those people get emotionally pushed. They [faculty] reflect much more stuff back at you and question much more of what you say and do. But then other people in the group don't want to go there so that becomes okay and it makes the place unsafe, if I can call it that. There are double rules.	a b 4 5 9
18	R1	Double standards.	4
19	J	What would have happened if you refused to be emotionally pushed or to disclose?	
20	R1	I think at different points, I had different experiences of that. At the beginning I think they [faculty] used to push me a lot because they [faculty] needed a kind of model behaviour for other students to see that it's okay to do this, because someone is going to do this, (R1) is going to be the guinea pig and this person [faculty] is going to contain this and you are going to see if it's okay to go out into the water type of thing and see who will be there for you. So they [faculty] push and there are other times where I felt that I don't want to be pushed but I got pushed anyway.	3 6 10
21	J	How is it that if you didn't want to get pushed you got pushed anyway?	
22	R2	That this is what you need to do if you want to be a good therapist. It's like the unspoken rule. It never gets said but it's there, or maybe that's what we made up as a group, I don't know, it's very possible that we co-created that, that this is what you need to do, this is training. They [faculty] don't give you a format on a piece of paper saying that this is what the training is going to be like. You go into this unstructured mode. I think the idea of what the training is gets created with you, "this is what it looks like, you have to jump into the water, and you have to splash or drown". And this is what is going to either make us good therapists or not. So the whole time you're in an ambivalent space that you are scared to go there and you don't trust the group to go there, but if you want to be a good therapist you need to go there.	a 1 4 5
23	J	Who defines what constitutes a good therapist?	
24	R1	I think our trainers did. There were a few occasions where I would do a role play and I just got stuck. In a specific situation I got stuck because of some process going on between the two of us [students], and I kept getting out of the chair and (faculty) kept saying "go back there, you have to do this, you know how to do it so why aren't you doing it?".	a 1 5
25	J	What would have happened if you said "no"?	
26	R1	(Faculty) would become my therapist and say that suddenly there is something wrong with me. That was the message, "you are not going to cut the grade, what are you afraid of?".	4 6
27	R2	But yet some students were allowed to do that.	

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28	R1	Yes, but that's what I am saying. That's what made it unsafe because there were double standards and it pushed up the anxiety. It also forced dyads and triads to occur, which I think is a natural reflection of society. I think I agree with (R2), it was "this is what it takes to be a good therapist, have you got what it takes?, if you don't should you really be here?".	4 5 9 10
29	R2	In the beginning part there was nothing academical about it. It was only experiential stuff. Most of it was emotional stuff. And then the trend gets set that the academic stuff it not so important, it's the emotional work that you do that is important. I think that is the norm that gets established in the group. But then some people [students] don't do it. And that's okay, they get away with it.	a 5 9
30	J	If you feel that the academic stuff gets downplayed then on what are your evaluations based?	
31	R1	I think basically they [faculty] evaluate in terms of, there was also academics in certain other areas, but basically in terms of the role plays that you did. They [faculty] looked at how you changed in doing your role plays, as a therapist and also on how you played the patient sometimes. So I think your level of confidence, how many times you went up and did it, how comfortable you were with utilising the few things that you were taught, like the reframe, the paradox, and particularly the strategic stuff. I don't know, I think that, and also on whether you can take the emotional feedback the trainers give you, like "this and this that you do is affecting this person this way". Basically it's to see what is your emotional maturity. Also on your reactions to the others in the group and the feedback that you got from them [students], not just what you got from your trainers.	a b 1 2 5 9
32	J	And what did all of that do to you?	
33	R1	At the beginning I think that I was in awe, and in a way it was like a honeymoon phase when you like your trainer and you think he is just the greatest thing, and then we really hated him. I hated him, there were times that I really just hated his guts. Because that's what he does, he strips you naked basically and it's not nice. And you know you have got defence mechanisms and then when you walk out you have none anymore, or you are so aware of the ones you use, and you have nothing else to replace it. I felt quite raw and tired and depressed.	a b
34	R2	I think you end up where you doubt yourself a lot. I think that's what got to me. Everything that I was sure of was taken away, or becomes reflected back to you, "but why is that important to you?". And then you start questioning yourself and doubting yourself. And it spills over into a lot of other stuff.	a 2 8
35	J	Like what other stuff?	
36	R2	Like family for one. For me it was family.	2
37	R1	Ja, family and friends.	2
38	R2	Because you start to react differently in terms of questioning your family situation as well, because you are being questioned all the time, and therefore indirectly your family situation gets questioned as well. But when you question that family situation in the family situation it does not go down well because you are rocking the boat. So the message that you get from the outside is "this is not good, this is not healthy, why are you changed?, why are you so different?, why don't you love us anymore?, what did we do wrong?". And a lot of guilt stuff comes back to you. But then you've got to go back to the class/group context where you actually are forced to share or expected to share but when you do they question your family situation. So the one says it's okay and the other one says it's not okay. So in that you get	c 1 2 4 6 7

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		caught in the ambivalence.	
39	R1	<i>Ja</i> , I think in terms of family it was a big shock for me because I always thought I had an okay family. But you go back and you are taught to see all these different processes and you understand so many new motivations. And you comment on it because you now live in this psychotic space at university where you are allowed to comment all the time.	a c 2 7
40	J	What psychotic space?	
41	R1	In the class context. You are allowed to comment because you are with a group of people [students] who are meant to be able to take it. It's part of the training.	
42	R2	In the group usual social norms are taken away.	1
43	R1	<i>Ja</i> , and then you go back to your family and you comment, "you know why did you do that?, and when you do that it makes me feel this way". And people get frightened. You know "who the hell are you?". And that's the experience. And I got frustrated, I was angry, I pushed my family away a lot at times, because they basically pushed me away. They wanted this old (R1) back. I did not know how to incorporate the two. So, all we had was one another [R1 and R2], that was it, and our class.	c 1 2 10
44	R2	Which wasn't really there anyway.	
45	R1	That's another thing. I think in terms of forcing, it wasn't just our trainers that forced us. In an indirect way certain members in the group were not comfortable with disclosing so they always fell back on what eventually becomes the emotional leaders, the academic leaders, or the person that speaks the most and suddenly the pressure is on you. It's "you know you have to say this, we don't want to do this, say something, do something". And then you get pushed into roles. But you're now in a double bind because you have been told by (faculty) to change this, but you are also in a context that is pushing you to be that.	2 4 6 9
46	R2	And then it gets highlighted in the class context, and then questioned once again. So you are pushed into it, but it's questioned. So it's like a double bind, if you go there you are <i>fucked</i> and if you don't you're <i>fucked</i> anyway. So then what do you do? And I think, <i>ja</i> , your family gets pushed away, and you become isolated. So all you have left are the people in your class, but even the people in your class there's some you can trust and some you can't trust, because some people are willing to share like you share, but some people aren't willing to share like you are. So even the space in the class where you are supposed to be safe isn't always so safe.	2 4 6 9 10
47	J	You said that you trusted some people in your group and not others, how did that evolve?	
48	R2	I think for me it was I shared a lot from the beginning which is also what I would do. I feel comfortable with it, with doing that. But what it did was it created a precedent that (R2) will share, (R2) will go there. And other members in the group were not willing to go there, but instead of us saying, or instead of us clarifying that and saying "look this is what I feel comfortable with, I want to talk about some stuff", the message that you get back is "we don't want to hear this".	9
49	R1	Or, "you can talk about it but don't expect us to share".	
50	R2	"To share in the same way".	
51	R1	So in that you also get pushed by the other students. It's like "as long as you are sharing we [students] never get to be worked on by the trainer". So one person or two people are constantly being worked on or being exposed.	6 9
52	R2	And it's raw. And when you get to the stage where you say "no <i>fuck</i> off, I am not going to play	4

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		this game alone, I am giving a lot and I expect something back, but if I don't get anything back I am not giving anymore". And when we do that it gets back to you. The question gets reflected back, "but why?, what's wrong with you?". So once again the double standard continues. It's "what does the group want to do with this that some people share and some do not share?".	8 9
53	J	What did the group want to do with that?	
54	R2	I think there was a social, if I can call it that, social decision that everyone was really nice to each other in the beginning. But then later and later it feels like the group was split in the middle. That there was a group that wanted to share and there was a group that did not want to share. And that became like two camps and there was a negotiation that we would be reconciled after a certain point. And in terms of the group process it gets given back to you that this is okay it will be sorted out later. And this creates a lot of anxiety and anger and also that you are in this ambivalent space that you want to share but you don't get anything back so you decide not to share. But what do you do in the meantime till this gets sorted out?	4 9
55	R1	Yes, because they [faculty] were pushing us. I think that they [faculty] were hoping to create a pressure cooker effect for our (city) trip.	6 9
56	R2	Which was in September.	
57	R1	Where we did group work and then all the stuff comes out. And so your containment gets put off and put off and put off until it's totally spilled over.	9
58	R2	But in that, in the group development, there's a stage where you can intervene.	
59	J	Who can intervene?	
60	R2	The trainers can intervene and it can be a positive experience. But they allow it to go on and on because they want this pressure cooker effect to create a learning experience for September but that's too far down the line. It is like an abscess that's festering and festering and it comes to a point where it becomes damaging to the whole system. So it's toxic, it becomes toxic. I think it's like a point of no return in the group process. You go past the point where it's not safe anymore. But I don't actually think they [faculty] are interested in saving it. I don't think it's a therapeutic process. It's, I think it's a training process in a training context that they [faculty] push you as far as you can go and then let it go on and through that they [faculty] generate training, or generate learning if I can call it that. They say "this is how you react in certain situations and we'll sort it out in September", but the group already starts falling apart in April. April was like for me a key point where they [faculty] could have intervened and the group could have gone a totally different way, but they [faculty] let it go on until September. At that stage we were so <i>fucked</i> off with each other that nobody wanted to change. I was not interested in being friendly with these people anymore. They [faculty] certainly generated a lot of training from this, a lot of theoretical knowledge in the end, like "you see this is what the group did and this is what the group went through", but you are still stuck with this emotional baggage.	a c 3 9
61	J	Who decides how the process is going to run?	
62	R1	Do you mean who builds up this political game?	
63	J	Who determines the process?	
64	R2	The trainers. The university.	
65	R1	Well actually I think it's the head of our department. Well he was supposed to be one of our trainers, and he took us on the group.	
66	R2	Ja, that was a big problem because he was not involved in the whole process.	

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67	R1	That brought up the whole issue of trust.	
68	R2	(Faculty) that was training us the whole time said he was giving this back to us so that he can see what is happening in the group. He said he can see that it's tense and that it's difficult but this will be sorted out in (city), but then when (city) came in September he was not even there. They [faculty] did not take him with. So in (city) with all these expectations and promises that all will be resolved we were with two total strangers [faculty] who we did not trust.	3 4 9
69	R1	We were with two strangers [faculty].	
70	R2	So the group was back at the beginning. There was no trust and there was ambivalence and I think they [faculty] just tried to mop up. They [faculty] just cleared the surface a bit and then we got back to (city) and we had like five or six more sessions.	4
71	R1	We challenged them [faculty]. We wanted our trainer involved because he knew our process.	
72	R2	Ja, and then he [faculty] was involved, but then there was not enough time because by this stage it was the middle of October. And so they [faculty] said "well the group has to decide now, what do you want to do?". Which I think "but fuck they [faculty] started this whole process, left it too late, and now there is no time to finish it". So it was never resolved.	9
73	J	When did you become aware that this was the process that was basically being enforced?	
74	R2	I'd say it was only about the middle of the year.	
75	R1	Yes.	
76	R2	June or July.	
77	R1	Ja.	
78	J	Did you think that this was the agenda of the training, even though it was not disclosed to you?	
79	R1	I think that it is. I think that's what they [faculty] want to create. Naturally they wanted to make me angry to see how I react, to establish what I will do if a patient makes me angry. That's very theoretical and it's nice pie in the sky. I think what they [faculty] do is create this anxiety, this ambivalence, like giving a person a Rorschach and saying "okay now project" and all the stuff comes out. I think they [faculty] are only interested, not in a therapeutic context, but in creating enough situations to elicit as many different kinds of responses you will provide so that you can learn as much as you can. And that's it.	a 6 9
80	R2	But there is no containment.	
81	J	So what happens to you in the process?	
82	R1	It fucks us over.	
83	R2	I think it creates a position that I know that I can trust (R1) and (student) and (student) in the class. That's the four of us that became like a subgroup. These people I know I can trust. The other people I can't, including the trainers I can't trust. Anyway those four people you will share with them. And actually the training gets sidestepped in a way that what is going on in the class is one process, but your actual training, your real sharing, goes off into a different direction, with a subgroup that you trust. So that the formal training in the class becomes more like a farce, it's a front, it's a game that you play to get your degree, and your real emotional training is with your subgroup that you trust.	10
84	J	Is any effort made to reconcile the group?	
85	R1	I think that (faculty) did try a couple of times.	
86	R2	Ja, I think (faculty) did but it was too late. The problem is that there is no agreement. If I look back on it now I don't think there was any agreement that this is the way it is going to work,	3 4

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		because we had one trainer in the group process and then our head of department. But for the (city) thing it was our head of department but our trainer was not included in. So I don't think there was agreement on that between the two trainers. And I think that rift between the two of them gets spilled over into the group. And when we came back and demanded (faculty) to help because he was involved the whole time I think it reinforced the rift between the two trainers, because in choosing (faculty) above the head of department who is supposed to be the guru of groups and the head of department, we actually were rejecting the head of department.	
87	R1	There was some politics between them.	
88	R2	And the head of department did not take it well that we were rejecting him, although he inevitably set up the whole process. If he wanted to be involved he should have be involved in the beginning. That's what we said.	
89	R1	But I think the fact that we did want (faculty) back in and we got him involved somehow something happened in that process no matter how negative it was. Because at the end when we had a couple of weeks left certain people were suddenly bringing issues, their real issues. Like (student), his issue with having to perform on the stage for his father to prove himself. And that's why he struggled with academics and was so anxious. He [student] used to write screeds and screeds in class and it used to irritate the <i>shit</i> out of us. But it was actually an issue that he had with being good enough for his dad, and that came out at the end. This is the thing that happened. When some of us said "okay we are willing to go there with you, we are willing to put off studying 'x' amount of days for the exams to go through this", the other students and the trainers weren't there to catch him. They said "well no our exams are more important". So, for them, it was about getting their degree. But I think what happened with our training happened in a wider context. We had a counselling and a clinical class, and the same issues that were being elicited in our class [clinical] had already been elicited in the counselling class. And the head of the counselling section decided to expel one of the students. And I think, because it was exactly the same process that was going on, they had to somehow keep a lid on our class, because if we had to follow the same avenue what would it say about their [faculty] selections.	5 6 7 9 10
90	R2	And their training.	
91	R1	What would it say about their training? And don't get me wrong I think I got some of the best training if I compare it to some of the other varsities where we went to see what they did, and I think we were really, there is nothing that a client could say that would shock me anymore. I was ready for it, they [faculty] teach you to think on your feet and work with the context at that time. But I think it <i>fucks</i> us over nicely. You gain a lot but you also lose a lot. I lost a sense of where I belong. I felt as if I did not belong anywhere.	1 2
92	R2	Yes, and I still don't belong now either.	2
93	J	Do you still feel you don't belong?	
94	R2	No because even in the family context and a lot of my friends I don't have anymore, for starters, because we changed a lot. I think I changed a lot first of all. I think in a family context because you comment on the family rules, these unspoken rules, and the family respond in a certain way that says "look don't do it, this is wrong". So you see what is happening but you are not allowed to speak about it, so you shut up about it. But in that you withdraw. It's like someone gave you a pair of glasses and now you can see the process that is going on but.	a 1 2 4
95	R1	And you are taught to outmanoeuvre the process.	

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96	R2	Ja, but you are not allowed to speak about it. So that's what you do, you outmanoeuvre it. You play the game, you play the family game, but in that you don't belong in the family anymore, you are just there.	2 4
97	J	What stops you commenting on process in the training and saying what is happening to you?	
98	R2	Nothing stops you, except, well if I say "except" then it's not nothing. I think it's because it happens so fast because it's a one year training course. By the seventh or eighth month when you wake up to what is happening and you sit down and think "this is what is happening", you have got <i>shit</i> like exams to worry about and other stuff to hand in and applying for internships and then you get to a point where you don't want to rock the boat anymore.	
99	R1	But we did. I felt many times that we commented on the process that was going on. Like that's why the issue of trust kept coming up, and questioning "is this group safe?, is this training context safe?" because, especially because, of the double standards. Like say I shared a lot and (R2) shared a lot at the beginning of the year and (student) shared quite a bit, when at stages other people [students] are put on the platform but they are not poked and prodded as intensively. Maybe they are more fragile, I don't know what the motivation was. Then at the beginning you say nothing and then you talk among yourselves and you get frustrated and angry and say "the next time". And then it does happen and a lot of times you think "why do you [faculty] push (R1) so much or why do you push so and so so much and not the others", and realise that this group is not safe. And then well you know (faculty) gave us a few chances but it never went anywhere.	4 6 9
100	J	What does it do within the group if one student is being pushed and other students are not?	
101	R1	It made me feel victimised, and used.	
102	R2	It's like the donkey that walks around the mill, you know, grinding the corn but everyone eats of the bread. It's like we do all the work and everyone else benefits and learns from it. But you do all the work and then you go home in the evening and you feel, "hell but I'm <i>fucked</i> , emotionally I'm raw and I'm fragile and I don't know what's happening and I doubt myself a lot". But everyone else benefits from the training but you're stuck with the insecurities.	8 9
103	R1	But I question that. Did they [students] really benefit? Because I think in us standing up there and being exposed as you are it's a frightening experience for people who already have an issue with disclosing themselves. So I think probably their [students] silence and their unwillingness to go is a comment on this "that it's just going to <i>fuck</i> me up, what am I going to do?, where am I going to fit in?, how am I going to reconcile these two, this new me that I am becoming and this me that belongs to other places?".	2 6
104	R2	I think the thing that made a big difference is that the people that did not share chose not to do so. I think now that they [students] chose not to do so because they knew that's how they could be excluded from the context.	
105	R1	Yes, they were protecting themselves.	
106	R2	Yes, and they chose that they are not going to change, they said "I refuse to change because if I change it means that I won't fit in with my family, or boyfriend, I won't fit in somewhere else".	2
107	J	How did some students get away with the decision to refuse to change when you did not get away with that decision?	
108	R2	I think for me being a good therapist was more important than my family context and the norm. I believe that what was established was that if you want to be a good therapist you need to	5

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		share, but they [students] said “ <i>fuck</i> this, I want to get a degree, I don’t want to be a good therapist, I want to get a degree and I want to get out of here, my family is more important”.	
109	R1	But something else happened. Our dynamic was when we started to push and comment “but why do I get pushed and so and so does not?, what exclusive right does this person have?”, then the whole thing that was going on between (student) and (R2) became the issue. So there was always a double message if you comment “are you commenting because you are protecting the person that you have a friendship with or that you share a lot with in class, or is it really because you are commenting on the process?”. Then you give them [faculty] more to work with, your issues on “why do you need to be the protector?, why can’t your friend stand up for himself?”, or then other issues get opened and you get worked on again.	4 8 9
110	R2	So even if you comment you don’t get away from it. It’s like “why the <i>fuck</i> are you pointing a spotlight on me?” And as soon as you say that then they point the spotlight on you.	b 6
111	R1	So we were in a double bind, we either had to take a chance that that would be what would happen, it might have ended a different way, I know at one stage that (student) and I did have a thing and (faculty) did take her on, or you had to be quiet.	4
112	R2	But if you’re quiet they [faculty] ask “why you are being quiet again?”.	8
113	R1	It was really, it was a psychotic space. I don’t know how to describe it to you. But there was an addictive flavour to it in the beginning.	
114	J	What was the addiction?	
115	R1	I think for me it was an opportunity to work on myself because I had been stagnant for so long. It was a chance to share with people the way I wanted to share my emotions because where I come from that doesn’t happen. It is not something that men and women do. It is not something that people do, it’s just not done. Latin people are known to be quite expressive, but not about the real thing. So it was, I think, that was the addictive part for me. And I was needing containment. I was depressed, I had been through my own thing just recently. So at the beginning it fulfilled that thing for me. But after a while you get tired of being the one that’s always saying “okay let’s work today”, you’re the one that has to work and everyone [students] says “no you go up, you be the therapist” and you know it’s just their [students] own fears. Some people are lazy yes, but some people [students] I think just got so frightened by the intensity that was created so immediately. And I think it was a self-protective mechanism.	a c 2 9
116	R2	Also in the beginning you look up to your trainers with this idealised view “wow they are psychologists and they are doing doctorates or they have doctorates”, and I think I trusted them. I trusted them [faculty] that they would do what was best, and I don’t think they did. I think they did what they thought was best for the training context not for the individual [student].	3
117	J	Does your faculty make claim as to the university’s epistemology or its particular philosophy?	
118	R1	You cannot say that it’s eclectic because I was told that that is a cop-out.	
119	R2	I think there are basically two schools of thought. The one is psychodynamic or object-relations which is the established one which (university) was always known for for years and years, and then there’s the newer one which is the more interpersonal-based school and which they say also includes systems. Between these two there is a rift. There is a huge tension in the department, so badly that it spills over that it becomes a tension between the clinical and counselling departments. So, inevitably this tension between the two departments spills over in the class that there are some people [students] that believe in the interpersonal-based stuff that	

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		is more emotional, expressive, and intense, and the other half believe in the more psychodynamic approach that sits back and listens and doesn't contribute so much. So I think to answer your question directly, I think basically an interpersonal approach and an object-relations or psychodynamic approach. But it becomes more than that so that there is a rift between the departments and it spills over into everything else.	
120	J	Where does it leave you if the faculty are presenting theory to you and they are presenting it from a split philosophy?	
121	R2	I think very confused in the beginning, because the one speaks a totally different language to the other one. I found in the beginning I was thinking "what the fuck is going on here?", because the interpersonal-based approach, the interactional approach, is unstructured totally, whereas psychodynamics or object-relations is a very structured approach. Even in the presentations that we did, even in the class format.	3 4
122	R1	And yet it [psychodynamics] is also supposed to be an unstructured type of therapy as well in order to create anxiety.	
123	R2	Yes, but I mean that.	
124	R1	The way that they presented it.	
125	R2	There's structure versus non-structure. So I think it took me a long time to incorporate. Now I think in the middle part of my internship I started settling what's what, what I can do and what I can't do. And now it's okay I can conceptualise in both and I can use both, but in that space [university context] I couldn't.	1
126	R1	My experience of it was that at the beginning I couldn't because I had been at (university) for a long time. I knew the psychodynamic approach quite well, we had been exposed to it. The interactional stuff, I think that's what made therapy alive for me. That was the addictive part, that intensity that gets recreated. And at the beginning it was "how do I put these two together, the one is cold and the one is hot?". And then I started to think "what is this rift between these two schools actually about?". And I went and I looked and I realised that they actually believe in the same things, they just give different words to it. But there were a lot of dynamics, I mean never, never tell an interactionally-trained therapist that actually this pattern that got recreated we call counter-transference, and don't do <i>vice versa</i> . But actually they are very similar. And then I realised that it is more about their [faculty] own insecurities than it was about the two schools. I conceptualise in both and I work very interactionally and now and then I sort of like blend between the two. I make interpretations and I try and link them sometimes like you would do in psychodynamic therapy but I always try and bring it back to the here-and-now and then that's the more interactional stuff. So I have learned to incorporate the two. But there are a lot of people that either have to use one or the other and throw the one out.	a 1 3 4
127	J	If you are constructing your own personal philosophy within a training context how do you construct meaning in a context that has a dichotomised overriding philosophy?	
128	R2	You don't.	
129	R1	<i>Ja</i> , you can't.	
130	R2	I don't think it was possible for me to do it there and then. It was like two masks. You put on the face that the day requires. I think I could do it now in my internship. Now I can construct meaning, but there I couldn't.	2 4
131	R1	Yes.	

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132	J	What does it do for you personally if you are busy formulating your own personal philosophy and you are having to wear masks?	
133	R1	It is anxiety-provoking because I feel like I am not, and cannot be, myself in this context. When I am in a psychodynamic class I know I am very strong psychodynamically so I am very psychodynamic, and when you walk out of that class and you are in an interactional class and you say something psychodynamic then they [faculty] look at you and you realise that now you are supposed to be interactional. So you split. I felt very split and like I had to play a game the whole time. I think that is very anxiety-provoking because you are being forced to become congruent but you cannot be. How can you be?	a c 2 4 6
134	R2	I think that on the stage at a level higher that's also what created the unsafeness, or made it unsafe, because you had to play this game. You couldn't be what you really are especially because this kept changing while you were trying to find out who you actually are. You could not really trust people. You could not trust the interactional brains because if you said anything about counter-transference they [faculty] had something to say about it, their own stuff not theoretical stuff. And if you said interactional stuff in a psychodynamic context then once again it was their own [faculty] stuff coming out. So the message you get over and over again is "these two parents are fighting the whole time".	c 2 3 4 5
135	R1	Yes, and you have to choose a parent.	
136	J	If you cannot be who you really are what is that saying to you about who you really are?	
137	R1	That you are not good enough. You were always thinking that you are not good enough.	6
138	R2	Ja. We were always thinking that when we disclose ourselves we might not be good enough.	6
139	R1	Or you wonder whether they [faculty] even give a <i>shit</i> who you are.	
140	J	So in who's eyes do you feel that you are not good enough?	
141	R2	In the trainers'.	5
142	R1	In the parents' eyes.	
143	R2	That's very much because you are in a context that is evaluative, that at the end they [faculty] are going to have to say whether you are good enough to qualify as a psychologist. So the whole time this is like a sword over your head. You can't really say " <i>ag fuck off</i> ", you know you have to choose. So it is very important to play the game. It's a double bind in a sense that you can't comment and you cannot leave the field. You are not allowed to leave the field because if you do you cannot qualify as a psychologist. So what do you do? You play against this double bind the whole time. And I think that's what <i>fucks</i> it up interpersonally for me in my own life, because you go home and you have got all this stuff, you have got all this ambivalence and anger in you but you can't take it anywhere and then you go home with that anger and everyone says to you "but <i>shit</i> you have changed, you know you are always angry, you are always depressed, you don't do stuff with us anymore". And I think that the only safe haven that we have was the subgroup. The subgroup becomes the real training then. So the training does not happen in the training context, the training happens outside the training context.	a c 2 3 4 5 10
144	J	Talk to me a bit more about the evaluation.	
145	R2	From a psychodynamic point of view and psychodiagnostics there are tests that you are taught to use and there's structure that you use like "can you do the Rorschach?, can you do the Wechsler?" you know.	5
146	R1	And "do you understand object-relations?, do you know how to apply it?, how do you	1

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		conceptualise this case in that way?". We had case presentations and then you had to discuss the case object-rationally, what you thought would be the best, what kind of therapy you would use. We also did a lot of group work where we had to present cases in groups of two or three, and then you got topics that you had to discuss, like transference and counter-transference, projective identification, and how those things work together.	5
147	R2	But there is always a right answer. There is always a right answer.	
148	R1	And there was none of this working on yourself [in the psychodynamic context]. It was about making you comfortable, exposing you to a different mindset, a different paradigm, making you get comfortable with it, getting acquainted and knowing how to conceptualise in it. But we never got exposed except maybe once or twice by (faculty). We were taught "this is how you would do psychodynamic therapy".	1
149	R2	Ja, but, if you say "show me, show me what it looks like", then there is always an excuse, there is always a reason, a good reason in their [faculty] eyes at that stage why they can't show you. One of the excuses would be that they can't because you have to find it out for yourself. So you actually ask them, "fuck show me what this looks like because then I would know what to do", and they would say but "this can't be shown you have to find out for yourself".	3
150	J	Earlier you said that you cannot expose yourself because that is going to be evaluated. Then (R1) you said that the fear of revealing yourself was that it may not be good enough. So what then is actually being evaluated? Is it your theoretical knowledge?	
151	R1	No it's you as a person. Look in terms of the split "yes", theoretical knowledge was evaluated in our psychodynamic stuff. Only six months into our training did we start being evaluated theoretically on our knowledge of interactional therapy, of interactional theory, and that type of stuff, and we had a lot to read. We wrote tests and exams, but I think overall our training evaluated our resilience in that group and how you coped with the dramas of day-to-day.	a 5
152	R2	But there wasn't evaluations in terms of objective evaluation that from the beginning you get a list of say twenty criteria that you have to fulfil or that you have to adhere to which in the end you can tick off. There is nothing like that. It's more like "did I survive?". It's like this survivor series on the island. They fuck you in there and see if you come out.	5
153	R1	They evaluate "what coping skills did you learn?, did you adapt?, were you flexible?, weren't you flexible?".	2 5
154	J	You said somebody was expelled from the counselling course. What do you think was the main reason that (student) was expelled?	
155	R1	Do you want the honest truth?	
156	J	Yes, as you saw it.	
157	R1	(Student) was cracking up. She was doing very much what (student) in our group was doing. She came across as strong, very self-assured, but when the trainers started chipping away at the other students she started to get afraid and then she would do this whole "I am really down" call for help. So you come close and the group norm is "we will contain this, we are here for one another, this is how we are going to learn" but the minute anyone got close to her she would slap them away. And then when that got brought up as an issue she denied that there was anything wrong with her interpersonal style, or that there was anything wrong with her package. And they [faculty] said that that is something that she recreated in therapy, but she was not willing to address that. So she played these games in the class and I think manipulated	5 9 10

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		a few of her trainers and some of the students in the group. That is exactly what happened in our group as well, but their [counselling] group had their group experience or excursion much earlier, I think in April, than we did [clinical group].	
158	R2	Ja, theirs [counselling group] was at the right time if you ask me.	
159	R1	So already that got exposed much sooner. They could work with that much sooner and I think they decided that it was an option to either extend her training for a further six months, but she was not willing to. So she went above their head and reported them to the Medical and Dental Council and they opened up a whole thing into this and basically they even said that she is not allowed to qualify as a therapist at all.	5
160	J	Based on what criteria?	
161	R2	On her interpersonal style. On her own issues.	5
162	R1	I think there were some certain things. I think if you had been raped, for example, if you work through that and you get the right counselling and you get the support and stuff that you need, if you can take that experience and use it in your therapy you can be of great help to people who are going through the same process. But if you don't deal with that in a way that is healthy or in a way that helps you to get over it then you go into therapy with people and your issues [as therapist] come to you with your clients. Believe you me I had that the whole of last year [during internship]. You [as therapist] are dangerous because you are not containing that, you can cause a lot of problems. And I think that is what happened there.	1
163	R2	But in that they [faculty] never helped the person sort out the issues. They just sacked her from the course. They kicked her off.	
164	R1	We don't know that. She was going to supervision and she had also her own therapist.	
165	J	Do you think that maybe she was 'forced' to open but the context was not safe enough to catch her if something went wrong?	
166	R1	Yes, for sure.	
167	J	But if you don't open are you going to be put off the course in any case for not playing the game?	
168	R1	I don't quite know how the counselling course works. We [clinical group] were in a way pushed to open but a lot from our group didn't and they didn't get put off the course. I would say you could be forced but it was a very sublime message. I think it was so sublime that it was easy enough to ignore and those who did in our group never got kicked off our course. I think some of them should have anyway, but that's my personal opinion. I think that is what happened there. I don't know (faculty) [head of the counselling course] well enough to say.	4 6
169	J	In terms of the evaluation, who evaluates you?	
170	R1	Our trainers.	5
171	R2	Yes.	5
172	J	Throughout the process?	
173	R1	It was (faculty) [interactional trainer] and the trainers who trained us psychodynamically and the person that trained us in family clinic and his co-trainer. And then also you had a supervisor for each six months who evaluated you in terms of your own personal supervision. So you get called in every so many weeks or rather months and they [faculty] say "this is what we found, is there anything you would like to add?, do you agree?, do you disagree and if so why?, is there anything we could change in the training?". We got asked that, but I think it was because of	a 5

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		what was going on in the counselling course, they [faculty] were evaluating their own training procedures and that's why they were asking those questions.	
174	J	If the faculty are evaluating you and asking you if you agree with their evaluation.	
175	R2	You can't disagree.	3
176	R1	No you can't.	3
177	R2	You are not allowed to.	3
178	J	If the faculty are evaluating you and asking you if you agree with their evaluation and you are not allowed to disagree, then what are the implications in terms of the evaluation?	
179	R1	It's a game of power and authority and ambivalence, and you cannot question that.	3
180	J	But then aren't you also being forced to evaluate yourself?	
181	R1	Yes.	a
182	R2	Yes, but that began right in the beginning.	a
183	R1	At the very beginning.	
184	R2	That is a norm that gets established right at the beginning and then they [faculty] push it.	
185	R1	The whole training is for you to look at yourself. The trainers force you to be critical of yourself, to take a step back and be critical. How can you survive that all the time seven hours a day?	a 8
186	J	How clear were the rules or the agenda, for example, as to what behaviour is acceptable and what is not acceptable?	
187	R2	It is never clear at all.	4
188	J	Then how did you find out what the norms of the context or the standards or the rules were?	
189	R1	You guess and then try and get <i>fucked</i> over if you are wrong.	4
190	J	Taking that back to yourself, what does that do to you?	
191	R1	It breaks you down. I think it makes you question yourself and doubt yourself the whole time.	8
192	R2	It also takes away the idea that you want to try new things. You think "well I tried this and I got burned so I am not going to try anything new again".	1 8
193	J	If you tried it and you got burned how did you feel about yourself? If you could locate 'blame' where would you?	
194	R2	You blame yourself because you were stupid to try it.	8
195	R1	You just walk away believing that you are wrong the whole time.	8
196	R2	Yes, because the context does not allow you to question that sort of stuff with them [faculty]. It does not allow you to give stuff back and say "you guys [faculty] <i>fucked</i> up".	4
197	R1	So much for process. It's a one-way process from the beginning to the end and you are in the spotlight the whole time.	b
198	J	How was your own personal history treated?	
199	R1	Do you mean in terms of whether you are expected to disclose it?	
200	J	What happens with information you bring about your personal history?	
201	R2	You mean what do they [faculty] do with it?	
202	J	I mean, how is the information treated?	
203	R2	I think that they [faculty] force you to disclose your personal history and then use it as a lever to force you to open up and to grow, but I put that in inverted commas.	7
204	R1	I think they [faculty] discuss your personal history among themselves. I would say you get the impression that you are being evaluated. You are revealing your personal history and then they discuss it in terms of how you are performing in class and how that fits in with your personal	5 7

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		history. Like "are you actually coping?, aren't you coping?, are you going to make it or aren't you?". I think they discuss it amongst themselves. Look, the head of our department was always involved in the training, but he had to take a step back because he had (illness). So our trainer who used to train with him had to always report back to him. So in that alone, trust is broken. I know it's a normal process but it's not academic about your personal life. And here is a total stranger [faculty] who you see in the passage who knows that you had a miscarriage at this time, that you had an affair with this one, that your husband hits you, or whatever, but you know that this is the person at the end of the day who has to sign on the dotted line that you are ready to go out there and be capable.	
205	J	What sort of comments do the faculty make about your personal history?	
206	R1	The comment that I got on my training is that I come from a <i>fucked</i> up system so how do I ever cope, in fact, how did I even get here.	7
207	R2	It's also that whole issue of trust. It's like the trainer says "trust me, trust me, trust me, and you have to trust me because you are being evaluated". You have to play his game to get your degree, but you cannot really trust him because you know that he is going to go to the head of the department and discuss you with him because inevitably he has to sign or not sign. So once again the whole double bind gets recreated. So do you trust or don't you trust?	3 4 5
208	J	It sounds as if your personal history was psychologised and pathologised.	
209	R2	Oh for sure, pathologised. There is no <i>fucking</i> normal history for them. You can never just say "this is who I am and that's it". It's always "who I am because of this and that and the other?".	7
210	R1	Yes.	
211	J	What happens if you have your own personal philosophy, your own personal belief system, and that clashes with the theory or the philosophy that the faculty introduce to the context?	
212	R1	Well (student)'s personal philosophy never got challenged. She got left alone and not pushed. Her philosophy was not pathologised or ever taken apart. When it came to a point where they [faculty] started challenging her it was too late because there was very little time left.	1
213	J	What would have happened if you felt very strongly about a particular way of being, whether it be in therapy or whether it be with your student group, and you came in contact with theory that is being advocated by your trainers and there is a clash between your personal philosophy and the philosophy that is being imposed on you?	
214	R1	I think that you are forced to accept their [faculty] philosophy, because if you don't accept that philosophy it's reflected back on you as "why are you so defensive?, you don't really want to work with your issues, you are afraid to change, how are you going to sit opposite a client and advocate change when you yourself don't want to question your personal philosophy?".	1 8
215	R2	But you are not allowed to disagree. I don't think you are allowed to disagree at all. I think personally we disagree and in the subgroup we disagree and say "this is <i>shit</i> and that is <i>shit</i> ", but in the training context you don't disagree because you are being evaluated the whole time. I think that is what happened to (student) that got kicked out of the counselling class. She took a stand, she said "no <i>fucking</i> way".	1 5
216	R1	I think there are many ways to disagree and they don't have to be verbal. I think (student) disagreed on a non-verbal level. All her behaviour said "I am not taking this on board, I am not accepting this, and I am not changing it". So what did they [faculty] do? They just left her.	
217	R2	But (student) made it clear that she is not going to change at all. But it goes a level more, or	

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		higher, in the sense that by saying that they [faculty] have to acknowledge that they made a mistake in their selection. And I think that it's very important that they select people who will not disagree. They try to select people in such a way that they won't have to kick them out.	
218	J	Say for instance the trainers forced this student to do all the things that you say you were forced to do, what would that have done in terms of the split which was created in the group?	
219	R2	The split in the group would not have been there.	9
220	R1	I think that maybe we would have been more cohesive in a sense that I think that (student) would also have broken. I think she would have had a total breakdown.	9
221	R2	I think she [student] would have left, she would have dropped out.	
222	J	If you had a cohesive group would that have been functional?	
223	R2	No.	9
224	R1	No, because that would never create enough learning experiences.	9
225	R2	But also the system that we are in is not cohesive.	
226	R1	Yes, you are right it is not.	
227	R2	So I don't think so. <i>Fuck</i> , for the trainers the group has got to be split.	9
228	R1	I think they [faculty] try to bring out all the nasty stuff, to see who can take it.	9
229	J	What would be the purpose of that?	
230	R1	I think it is a comment on you as a person. If you can handle this you can be a good therapist, if you can't then you are a <i>kak</i> person, you are not going to be a therapist's <i>arse</i> . I think that is the underlying message.	b 5
231	J	What was the situation in terms of creating a sense of community within your group?	
232	R2	What sense of community? There was nothing like that. The lecturers made sure of that I think to create a learning situation.	9
233	J	Were any efforts made to create or even enforce a sense of community?	
234	R1	No it never got addressed that maybe "this is not healthy for you guys, why don't you try to get along?". There was nothing like that. Our trainer even said once to the one student, there were actually three that were quite close, and he said "by the end of this year your little triad will be a dyad, it won't last". I think they [faculty] don't force it. At the beginning it's okay, but I think they want those splits because those splits generate so much more friction, so much more frustration for us to expose the way we handle it. Then we get evaluated in terms of that.	a 5 9
235	J	What were the dynamics in terms of power and authority and hierarchy and expertise?	
236	R1	(Faculty) always said that he was only the janitor, that he could easily be a janitor. But we were always very aware of the fact that the head of the department was the boss and things get done the way he wants them done.	3
237	R2	But there is a thing about power and hierarchy the whole time because you are being evaluated and they are your trainers. Even in the interactional, or interpersonal, approach where (faculty) becomes part of the group in a way, but he becomes part of the group only up to a point, he never really becomes a group member although they [faculty] pretend they do.	3 4 5
238	R1	A full right member.	
239	R2	Because (faculty) is still the trainer. He is still in a position of power. He is still on a different level than we are.	3
240	R1	So you can't really trust (faculty) and let your guard down because you know that (faculty) is also in power. It's like "is he being social now?, is he part of our group?, or is this only a way to	3 4

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		get in to evaluate the real stuff?".	5
241	R2	In that sense the psychodynamic trainers are much more honest. They say "look we are here to train you, we are the experts, <i>fuck</i> you, you know nothing".	3
242	R1	"And don't question that".	
243	R2	"You are just a kid", they say that from day dot.	
244	R1	And they do not take too well to being challenged.	
245	R2	No, not at all.	
246	R1	You can disagree, but you get broken down and told "you have got a lot to learn".	3
247	J	If the psychodynamic trainers are saying to you "we are in charge here, we are the authority here", what are the group of interactional trainers saying to you?	
248	R1	Well, our head of department always says "you can take me on". And we take him on and he will do this whole, he would say he takes a step outside himself and then he comments on that saying "okay, I understand partly that you need to challenge me on this issue and I could be wrong, but what about you is making the need to challenge this?, what is your issue?".	3 8
249	R2	He [head of department] does exactly the same thing as the psychodynamic group but does not have the honesty to do it overtly.	3
250	J	It sounds as if overtly he is saying "I am actually part of this group", but covertly he is saying "I am in charge".	
251	R2	Yes. I had supervision with our head of department for the first six months and we had a lot of conflict and disagreements and I could tell him to go <i>fuck</i> himself and he took it. He never threw me off the course. It stayed between him and I. We had a good relationship, as good as I think it will ever get. We had an honest relationship, but the bottom line is he is still the trainer and he passes or fails us.	3 5
252	R1	I don't think he [head of department] treated you any differently in class because of that. I don't think that he ever victimised you.	
253	R2	No, not at all.	
254	R1	I think he [head of department] was surprised that you were actually able to do that with him.	
255	R2	To answer that question, I think they [faculty] are in a position of power.	3
256	R1	Definitely.	
257	R2	They [faculty] are in a position of power the whole time.	3
258	R1	But they [faculty] keep sending you a message that they are not.	3
259	J	That's sounds a bit diffused.	
260	R1	Yes, and it's very anxiety provoking. I think it makes you ask "okay but which message do I respond to?, are you in charge or are you not in charge?".	3 4
261	J	The theoreticians say there are two ways in which a double bind situation can be diffused, the one is to metacommunicate about the untenable injunction and the other is to flee the context.	
262	R2	To flee the context?	
263	J	Yes, to flee the context.	
264	R2	Oh, to leave the playing ground. Okay.	
265	J	If you felt that your training context was fraught with double binds what prevented you from metacommunicating about that?	
266	R1	I think there was an unspoken norm established by the group that we are in a very conservative, (university) is supposed to be a very conservative varsity. Their students are not,	4 8

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		you don't challenge, you just do. You get spoon-fed and you get your degree. And I think there was that unspoken norm "let's not rock the boat here because none of us want to get kicked off, we worked too hard to get here, this is it". And I think that feeling was very strong. Our group was very strong in that respect, even about other things about our relationship. Everyone knew about it but when we were in class there was an unspoken norm that we don't speak about it. But outside we could comment on it freely. And I think that norm was established because we knew that they [faculty] would comment on it and it would be another opportunity for them [faculty] to comment on us as people, to tear you apart, to dissect you.	
267	R2	Ja, but I think we did metacommunicate on the whole process. Every time if we did it overtly it just gets fed back to you as "what's wrong with you?, why do you need to do this?" but we did it covertly I think by forming a subgroup. And I shared with people that I wanted to share with.	4 8 10
268	J	Did the nature of the context provide in its definition of itself a place for metacommunication?	
269	R1	No.	4
270	R2	And even if you say it, it doesn't get addressed. If you say it out "this is what I think, etcetera" then it will get taken and it will be reflected back to you "but why is this?, why do you need to do this?, what it is that you get out of it?", or even, what is the more correct theoretical thing to do, they give it back to the group. But the group is so <i>fucked</i> off they don't get it.	4 8
271	R1	They're [students] so scared. Our group was so <i>shit</i> scared. I think they [students] saw how some of us got ripped to pieces, they were terrified so they kept quiet. The thing they [students] learned was resistance. They were metacommunicating "we will not communicate about this because we are afraid", but even there it gets reflected back to you. There is no other way for it to go. For it to become a learning experience they [faculty] have to reflect it to the group and give them [students] the responsibility. The group metacommunicates "we are not going to discuss this, we are not taking this on board because we are <i>shit</i> scared", then (faculty) says "well what do you make of the fact that the group does not answer your question?", so then it must be something wrong with you.	6 8 9
272	R2	So there's no backup. And then what happens is that in the end, right at the end, we started backing each other up. I said "no that's <i>bullshit</i> I am on (student)'s side", and stuff like that. But that was right at the end, but then it was too late.	10
273	R1	I think we lost a lot.	
274	R2	Ja, I think we could have gained in terms of their [faculty] definition of learning experiences, but instead we got a very single minded or one-track minded learning experience. It could have been much more diverse and much richer, but it wasn't.	
275	R1	What I think (faculty) did once or twice, because the group was sending out this metacommunication, was to try and metacommunicate back. By (faculty) being silent he was actually forcing students into a role and trying to get them to assume responsibility somehow for what was happening.	4
276	R2	No ways.	
277	R1	It was like trying to pry open an oyster with a plastic knife. It was not working. So then you have to take it and that's that.	
278	R2	I think that what bothers me most is that the whole thing about learning is defined by the group, not by the varsity, not by the trainers. That is, that the group will learn as much as the group is allowed to learn, or is willing to learn. So there is not an objective learning thing like "look from	4 9 10

Ref		Content	Th
		'a' to 'z' this is what you have to learn". If the group stops at 'e' they stop at 'e', and that's what you learn. And I think that's what the group was doing. The group was saying "listen if it takes us five steps to 'e' <i>fuck</i> the rest we are not going down that road any further". Four of us were forcing the group. We were saying "we don't want this, we want more, so we will get it somewhere else, we will get it in our own personal lives and our own subgroup, and by sharing with each other". So to get back to your earlier question about meaning, I think that's how we constructed meaning, by ourselves because the context did not allow us. It allowed only so much meaning to be constructed.	
279	R1	I don't think they [faculty] assume responsibility for the training really. You do. In connection with what (R2) says the group decides how far. So you might be a half-fledged trained therapist or a fully-fledged trained therapist, it's up to you. It is up to your group. They [faculty] apparently are not gong to force you, but I think they use Machiavellian tactics.	3
280	R2	But it's interesting, in our group there are people that I would refer anybody to, anybody, it does not matter what the pathology or what the crisis, not just to pathologise. I would refer my family to them, or my close friends to them, but there are other people in our group that I would not refer anybody to. I would not even refer a brain-dead person to them, because the scope for what therapists come out of the class is so widely removed from one another.	
281	J	The other alternative in terms of coping with double bind situations is flee the context.	
282	R1	<i>Ja</i> .	
283	R2	But you can't.	
284	J	What stops you from fleeing?	
285	R2	But then you are not ever going to qualify as a therapist.	5
286	R1	But you do flee. (Student) fled, she fled by not commenting, not budging, she did not go there.	
287	R2	Yes, that's true.	
288	R1	I don't think that you can just look at it in terms of a physical fleeing. I think there is an emotional way of saying " <i>fuck</i> you that's it, I am not getting involved, I am not taking this on board, I will rather withdraw".	
289	J	Her response seemed functional in terms of what the faculty felt was necessary to happen within the group.	
290	R2	Yes.	
291	J	Because it provokes antagonism within the group which pushes all the issues to an extreme.	7
292	R1	Yes.	
293	J	Do you know the distinctions between 'acceptance', 'rejection', and 'disconfirmation'?	
294	R2	No. I can try and make up my own.	
295	R1	I read it once a long time ago.	
296	R2	You tell us.	
297	J	It has got do with presenting issues and whatever you bring is accepted, or else it is rejected, or else it is disconfirmed.	
298	R1	Disconfirmed is like your whole existence basically is denied. Isn't that the ultimate?	
299	R2	Okay.	
300	J	How did that play out, or, rather, did you ever feel that that was playing out?	
301	R2	I think that we were disconfirmed.	5
302	R1	<i>Ja</i> , in our [R1 and R2] relationship. It just did not exist. But I don't know so much.	

Ref		Content	Th
303	R2	But that was the group.	
304	R1	Yes that was the group because the trainer knew. And he looked for opportunities to bring that in, but he was not willing to take you there if the group doesn't go there. But you see this was also complicated by the fact that he is writing his doctorate on our group.	4
305	R2	On the group process. And there was this thing of evaluation in that as well. We were the guinea pigs here, but you can't say "no, let me out the cage".	4 5
306	J	Because it seemed that if you commented on what was happening the faculty turned your commentary back onto you as your own pathology.	
307	R2	Yes, that's the disconfirmation of you, because it says, if I can use the double bind thing again, it's a double bind again in that it is, it's seen as being accepted, because they listen to what you are saying, and they are saying "okay so you are saying this, and this, and this", and they do the whole clarification thing. So my first response is "okay something is happening here", but then they turn it around and give it back to you and say "but what's wrong with you?". So actually you are disconfirmed. In the message that you send the first time nothing becomes of that message it just comes back to you as a different more pathologised message.	4 8
308	R1	Well my experience of disconfirmation was definitely in terms of our [R1 and R2] relationship. It was extreme. I was always on edge. I was always tense because I knew he [faculty] knew. Everyone else knew, but I could not stand this pressure when we walked into class. There was this, we sat right next to each other, we did one role play the whole year together, as therapist and patient, and it was like the message was from the group "we will pretend as if this unit does not exist, you exist as individuals but the relationship does not exist". So how are we allowed to relate to one another because we relate to one another in a certain way? We are emotionally quite open to one another but now we are getting the message that that doesn't exist. So you have either got to reject him [R2] in class or ignore him, or you have got to break the rule and then you are going to get <i>fucked</i> up. It was weird. It was this amazing thing of ignoring someone like he doesn't even exist in that class. It was the weirdest experience and yet knowing that everyone knows and the trainer knows and you don't know what to do with that.	a 4
309	R2	And in that we are disconfirmed.	
310	R1	Yes.	
311	R2	We as people, not just our relationship, are disconfirmed.	
312	R1	And you don't know how to respond. How do you respond? Do you respond as you would normally, like you are? Do you respond in rejecting it as well? What do you do?	c 4
313	R2	You can't make it overt because you are going to get rejected, but that is there in any case.	
314	R1	But that was worse than being rejected.	
315	R2	No, true.	
316	R1	Because in being rejected you can still fight. You can say "no I don't agree and this is fine for us". And in that you also get the opportunity to explore that, but basically by disconfirming us there is no possibility to explore it, you have to go and explore it in another context.	4
317	J	If you were to have commented that you were feeling disconfirmed what would have happened to your comment on being disconfirmed?	
318	R1	Okay this is hypothetical now because it never happened except towards the end. I think because our trainer was in a similar situation in his Masters training, I think he would have tried to make this a positive thing. Because I think he knew we were getting distorted reflections of	

Ref		Content	Th
		our relationship from all other spheres and it contaminated the relationship in some way. And I think he has a subjective experience of it because he went through this with one of his student colleagues, if you can put it that way. Towards the end, or he said when we finally had a chance and it came up quite by accident actually, I will never forget him saying "you know you missed a lot of opportunities to be there for one another". And that like really, I was not expecting that.	
319	J	In effect it then seems as if the disconfirmation becomes disconfirmed and you are told instead that you missed the opportunity.	
320	R1	Yes. And the responsibility is shifted onto us once again.	4
321	J	Earlier you said you had a fear of presenting your 'self' because this was being evaluated, and therefore what you did was to present a mask.	
322	R2	Yes, but then in the end you are told that you actually made a mistake.	5
323	J	So your real, authentic way of being becomes disconfirmed, but when you comment on that the disconfirmation becomes disconfirmed.	
324	R1	It's psychotic, I told you.	
325	R2	And then they [faculty], in terms of the interactional approach, the best strategy for that that I have ever seen is that you are challenged then on like, you would metacommunicate and they would not hear it, and you would actually challenge the fact that they didn't hear your metacommunication and the message back would be "yes I hear what you are saying, I can see that, I might be wrong but I don't think I am", and then they move on. So they would take that stance and then once again this whole process goes the same way. It gets back to you. So you are like a hamster running the wheel in the cage. You know that even if you do that it just gets back to you every time.	3 4 8
326	J	Knowing what you know now would you do the training again?	
327	R2	No.	
328	R1	I would but I would only trust my training with that one person, (faculty). I would refuse to go on that group experience or excursion if he [faculty] wasn't there.	
329	J	What would happen if you refuse to go on that excursion?	
330	R1	Probably the same thing that happened to (R2). The head of department was not very accommodating.	
331	R2	There is a big element of punishment that goes along with it. They [faculty] would say "you are allowed to do that and we would take that on board because we are actually not a stuck up Afrikaans university, we are actually very open-minded". And then they [faculty] would facilitate the process, but afterwards you would get punished the whole time and by that time the group [students] would know that if you do this you are <i>fucked</i> .	4 5
332	R1	We tried to bring it up a few times. We said to (faculty) "why aren't you going with us?, we want you, you trained us". You know he [faculty] was the best person to see the process. We would have got a lot more work done and it was, he [faculty] was very evasive and it just seemed to be something personal but I don't think it was anything personal, I think this was just politics.	5
333	R2	It was politics, because I said to him [faculty] last year [during internship year] because he is my supervisor for my thesis, so I said to him "in terms of group leadership I think you <i>fucked up</i> because I think we would have had much more if you were there". And I said "I missed you there" and he said that he missed us as well.	

Ref		Content	Th
334	J	It sounds as if your trainer had been silenced as well.	
335	R2	Oh for sure.	
336	R1	Yes he is, all the time.	
337	R2	You are not allowed to speak.	
338	R1	And I think that was all I have to say. You know our head of department is there, you know everyone knows our head of department, you know he is always involved in training some of the top therapists, and we were the first class where he was not involved in anything with us. He did not even sit in on our feedbacks, but yet, he went on the group excursion. You know he is the group and interactional guru. And I think (faculty) was one of his fledgling therapists, or one of his protégés, and I think (faculty) is challenging the head of department big time because he (faculty) does strategic stuff but he also has this warmth and empathy and can contain, whereas our head of department is in very quickly, sharp, and he's out just as fast, there is none of that catching and holding. But you know what I mean, our head of department, you can feel, is very methodical, very precise, and cuts very sharp.	3
339	R2	But even in that (faculty) challenges him [head of department] on a metalevel, on a covert level. He does not challenge him outright, he does this by showing that his [faculty] students are better than his [head of department] and what happens is you, the student, get disconfirmed, and by not being taken on the group excursion he [faculty] gets cut out, disconfirmed.	4
340	R1	<i>Ja</i> .	
341	J	Do you think that your training had the potential to be psychologically damaging?	
342	R2	I think without any doubt the training is psychologically damaging.	
343	R1	It is very damaging psychologically.	
344	R2	I don't only think it has the potential, I think it is psychologically damaging.	
345	J	In what way? What would you specifically say is damaging about it?	
346	R1	I lost a lot of relationships. I don't know maybe you can say it's the losing of some kind of innocence. I don't know what it is. Suddenly you don't fit in anywhere. I don't care what anyone says, <i>ja</i> , therapy is a lonely profession, but we are human beings first and foremost and human beings are born to relate to other human beings. Who must we relate to after this?	c 1 2
347	R2	I think it is also damaging in that it bruises psychologically and emotionally. For me, I had a lot of bruises if I can put it like that. I was raw and there was no containment of that. It's like the post-op phase was not done. You get left on your own to go through that recuperation on your own and that's how it was damaging for me. I was left on my own and I am still not coping.	c 2
348	R1	It is such a contradiction in terms of what we are supposed to be doing as therapists.	
349	R2	<i>Ja</i> , it's not a healing thing.	
350	R1	It doesn't heal. I found it was very painful.	
351	R2	That's where our relationship comes from. That we can do that with each other. We can go through that process and give each other the healing and support that we need, but that didn't happen in class.	10
352	J	Then what makes you good therapists?	
353	R1	The way we look doll. No seriously, what makes us good therapists?	
354	R2	I don't know.	
355	R1	I have to say this. I suppose it contradicts what I have said up to now, but I really feel that in this process of going through this destructive thing, because it was, it was very destructive it	1

Ref		Content	Th
		was very, I got hurt a lot in a lot of ways and like (R2) said so did he. I realise my resilience, that I can bend. And in that it gave me the strength to know that I can sit opposite any person and I don't care what that person says to me I can take it. I went through this myself and I survived. I came out surviving. I believe that I have got the emotional resilience.	
356	J	What does the training teach you in terms of how to deal with other human beings?	
357	R1	Empathy. Empathy because I have sat in that chair. Except you are not there to break your client down I think that's the main thing. It's a kind of projective identification, yes, that total empathy with that person.	
358	R2	It's amazing, it is almost like the wounded healer, that you can only just heal if you know the pain yourself. Which is all fine, but what I disagree with is why do they have to hurt me so that I can become a good healer because they left me hurt which makes me a good healer, but it still hurts. Just to leave me with that, those feelings, I am still angry, very angry about that training.	c
359	J	Perhaps they [faculty] teach you what not to do to people.	
360	R2	By doing it to us.	
361	R1	Yes, by doing it to us. That's why I say it's that total empathy. I have been through it, I know this is where it can go if I follow this route,	
362	R2	But there has got to be a better way.	
363	R1	I think "oh God please". I think the other thing is in the process I also sort of rediscovered my own confidence in being sure of saying to other people "well I don't agree with what you are saying" because I could not say it in class. I would say it in my role plays, and challenging the patient, and I learned that it is okay to challenge someone.	a 2
364	R2	I think that it is very good training but it is not very healthy.	
365	R1	No, because there isn't a therapeutic component to it although they [faculty] set up the process, the training, as that. They say "because it is experiential you will also be getting therapy at the same time". The message the trainers give is "we are here, we are containing, we are keeping everything in wraps", but it is not therapeutic at all. It is all about bringing your stuff, checking it out, messing around with it, and then you move on.	4
366	R2	They [faculty] move on to <i>fuck</i> up the next person.	
367	R1	You go to your internship and there you get your therapy because you are so <i>fucked</i> up and even then I don't know. So you fall. It is almost like your defences are brought down because the training is experiential, it's not stuff out of a book, so they [faculty] are exposing all this <i>shit</i> and you would expect that surely they should have the ethics and dignity of containing this, of healing it, or at least helping a process of healing, but that never gets down to that.	6
368	R2	And I think that is what the group comments on when they say "its not a safe space". In the process they will go out saying "we are not getting what we want from this because you share and share and share but you don't get any healing back".	
369	R1	That's the thing. And if you say something they will say, I think (faculty) would to some extent give you some kind of containment. I found him [faculty], because I had experiences with him in that, but I think that if you had to take the head of department on on that he would say something like "but you are here to be trained not to be therapied". Like what he said to you "do you send the client the bill or does the client send you the bill?". It is some kind of, that context is not properly defined, it is not clearly defined and when you decide to define it and comment "but isn't this supposed to be therapeutic" the answer is "but no you are here to be trained".	3 4

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370	J	If you refuse to bring you issues because you are here to be trained not 'therapised' then what happens? If you say "I am not here to discuss my nappy rashes because it's a training, you've just said so" then what happens?	
371	R2	Then you don't get any training.	
372	J	You don't get training.	
373	R2	No.	
374	R1	There is an element of cloak-and-dagger in this thing because they don't say "okay well tell me about your issues with your mother". They don't do that. They say to you "well okay present your family so we can get to know you better". So you bring your <i>fucking</i> genogram.	4 7
375	R2	Or drug friends.	
376	R1	And then the fireworks begin. When the first student did this, I am telling you by the next genogram students were playing it very safe. They suddenly had very small families with very little stuff going on. I know with my genogram and (faculty) wasn't even there, I know what my issue was. It was with my gran, but I quickly skimmed over her. I focused on other people. I said "oh my gran died a few years ago" and I moved on and she (faculty) did not push me on that. She did not go there because she had also just recently lost someone. I don't know, because I knew this was what was going to happen. They [faculty] are going to rip this open and pull my heart out. And I thought "no ways, we are not going there".	7
377	J	And after they rip your heart out what happens?	
378	R1	They say "well done, nice presentation".	
379	R2	They leave it like that and move on and leave it like that.	
380	R1	What I think gave our training some kind of a human touch, and I think it's a pity she wasn't there all the time because she was pregnant, was (faculty). Everyone who has ever met her says (faculty) is first a person before she is a therapist. Sometimes you don't even realise "is this a woman or is she a therapist?". But she was often concerned and she would phone and say "come over" and she would ask how it's going, especially about us [R1 and R2].	1
381	J	Can there be a difference? You said "is this a woman or is she a therapist?". Do you think a person can be both a therapist and a non-therapist?	
382	R2	In the training context or in general?	
383	J	In general.	
384	R1	Can you be a therapist and a non-therapist?	
385	R2	No. I don't think so. I think even when I am a non-therapist I am just hiding it. I am still a therapist. I just put on that social mask that says "I am just ordinary Joe".	1
386	R1	I think sometimes I am busy doing my therapies and I am very much a therapist and before I realise what has actually happened I realise that part of me on a social level would also have reacted this way. So then I have to ask myself "aren't people innately therapists, innately born with these qualities which they say are social but are actually therapeutic?". I have to ask myself that, and afterwards when the client has left and I think about the therapy and I then think " <i>shit</i> but you know the true therapist would have taken a step even further back and made a comment about that person or thing that got recreated". But sometimes I wondered "has that got as much therapeutic value as really sharing something with someone?".	1
387	J	Do you think that psychology is a discipline or a career, or is it merely a way of being?	
388	R1	It's a way of being. For me it's a way of being.	1

Ref		Content	Th
389	R2	<i>Ja</i> , for me as well it's a way of being. I think there is a component of it being a discipline, but it is not just a career, it's not like other careers that you can turn it off when you leave the office, and go home and be yourself.	1
390	R1	We just got taught we're not going to be able to. You can't turn it off. Once this thing happens there is no turning back. Two weeks into the course I wanted to quit, and he (faculty) said "I am sorry it's too late my girl". What I have realised, because I got to a stage where I felt like I was going to have a nervous breakdown, it was like you see everything and you don't know what to do with it and you're not taught how to contain that. It is just you that have to keep that all together. I realised as time went on that it's like they throw a pebble in this pool and it makes all these ripples and eventually the ripples get lighter and lighter, it's not as distinguishable. It's like you turn down the volume, but it's there, it's on the whole time. And I thought of psychology in my first year, my second year, my third year, as a career.	a c 1
391	R2	It's like medicine.	
392	R1	<i>Ja</i> , it was a career. But I think in the Masters training I realised this is not a career, it's a way of being. Well for me it was.	1
393	R2	I think that's what causes the potential danger, or what I would say is the danger. People go into this and they don't know what they are going into, so people say "wow, I want to be a psychologist let me learn some skills and I can be a psychologist", and then they get into Masters and they get confronted with this thing of "if you want to be a psychologist it's a total commitment". It's a commitment on the level that you have to make all out. You can't be a little bit of a psychologist. That's where the <i>fuck</i> up occurs.	1
394	R1	I think if you want to make a career of psychology, if I can think back and choose counselling or clinical, I would have gone counselling, because counselling psychology is a career. You have your book with all the answers in it and you wear your nice little power suits and all those things. I mean you still do that as a clinical therapist, but.	1
395	R2	In terms of (university) yes, counselling.	
396	R1	But I think we take, or we begin to take, ourselves too seriously in it's a way of being. I think psychologists sometimes get carried away and forget how to actually just enjoy life as well.	c
397	R2	But the reason why it happens is because the training context teaches you to question everything you think and do and feel. So even afterwards when you are in your internship and going on as a psychologist you still question that. That norm has been established and it's like "why did I do this?, why did this happen?, why do I feel this way?". And you can't stop it, it's like going on and on and on.	a b c 8
398	J	Are you saying that it feels that you as the observer are also you as the observed?	
399	R2	Yes, the whole time you are both observer and observed.	a
400	J	You are observing your own behaviour all the time.	
401	R2	<i>Ja</i> , you observe your own behaviour all the time.	a
402	R1	Which I ask you, that's why God created defence mechanisms, because sometimes.	
403	R2	You don't want to see that, yes.	
404	R1	It's too much. It's too much because you become a freak. Other people don't look at that and they get on with life, and they are okay, well they cope. We might have a definition of that and say "well they are not that functional" but what the <i>fuck</i> , we are not very functional either. We are so busy looking at the things we are doing that we forget to live a life. That's the thing I feel	c

Ref		Content	Th
		that I lost in this process. I forgot how to live.	
405	R2	Because once that gets exposed you cannot go back. I don't know, but you can't go back.	c
406	R1	How can you pretend that you did not see those things? You would have to be really good at pretending to fool even yourself.	c
407	R2	You can't just rationalise and say "oh okay that's fine let's move on". Even if I rationalise I think " <i>fuck</i> I am rationalising again", you know.	c
408	R1	There is a " <i>fuck</i> you" in it, because I am reaching a point where I think "yeah so what, I come from an enmeshed system, but it has some very good things to it as well, there are some gains in it as well, and in having absolute independence and absolute disconnection from your roots, from your family, has its positives but it also has its draw backs". And I think then you start to find a balance between, you know, and it's okay for me to shift between the defences. Why do I have to question? Just because the impression you get on your training is to question where you come from, and that it's wrong, do you have to now change to the opposite, to the other end of the spectrum?	a 1 7 8
409	R2	Which the trainers don't allow in any case. Everybody freaks out. It's like a tidal wave.	
410	J	If you go into the context saying you come from the opposite extreme, for example, if you came in saying "I come from a family that is totally disengaged", what would happen?	
411	R2	That would have been pathologised anyway. It does not matter what you bring you are wrong. They [faculty] force you to the other extreme, but you are still wrong because you don't fit in now. I am hoping in the future I can find a space in the middle somewhere. I'm not there yet.	c 2 7
412	R1	I don't know if it's so much the wrong thing. It's more like looking at, now I'm at the point where I look at it and say "okay, yes, these are the negatives, but there are also pros in what I have, I can't change where I come from, I come from there". I then find a side I can choose what I am comfortable doing and up to what point from where I come from and then the opposite. But I think it's more a question of "are you satisfied with this?". I think this is what they [faculty] are really trying to get to but to get to that point they first push you to the extreme of saying "this is wrong where you come from, your whole way of being is psychotic, schizophrenogenic families create these kids you know, how did you survive?".	c 7
413	R2	Yes.	
414	R1	And then you are left to find a midway instead of taking healthier steps. Yes you see all of these things, these are bad things but there are also good things and that's a more integrated view, I think, of just the way life actually works.	c
415	R2	And if I was them [faculty] I would just say "she is in denial".	
416	J	If you were to give a name to your training space what would it be?	
417	R2	Yes, a crazy-making space. I think it is.	
418	R1	Yes. I think the whole process is crazy.	
419	R2	Just after matric I went to college for a year and then I decided this was what I wanted to do. And I stuck to it and I am here now. But when you say "would I do it again?" I don't know. Hey, knowing what I know now there has to be an easier way of learning. There is an easier way like saying " <i>fuck</i> I can't cope why don't I have a drink and go to bed, or take a stilnox, or whatever, and go to bed", you know or something like saying " <i>ag</i> my mother is <i>fucked</i> up and she can do what she wants to" and not question your own motives.	8
420	R1	But I think that in terms of a sense of community that you speak about, I think that's a false way	1

Ref		Content	Th
		of creating the family that they are taking you out of. Because I realised by exposing, by putting the spot light on you and your context, your environment, your family, that they [faculty] are pushing you to reject that and then you are left with what. And then they [faculty] force you to be a community with the other students and who says you want to be a part of that community. You are already borne into one where you have no choice, which they [faculty] tell you is <i>fucked</i> up and now they [faculty] are putting you in one that you know half these people are just as <i>fucked</i> as me if not worse.	2 6 7 10
421	R2	And you have no choice anyway.	
422	R1	I think that is what they [faculty] try to do by forcing your group on you.	
423	R2	The only way to cope with a pathological space is by creating a relationship that is pathological. By definition it is pathological in that our relationship, in social terms we have a cross-cultural relationship because you (R1) are married and I am not. The only way to respond is with crazy answers. The situation is crazy and so the answer is totally <i>fucked</i> up in a way.	10
424	R1	I think maybe that is why we did not comment on our relationship because it would have been pathologised and I think I needed something to hang on to. I needed something that was uncontaminated by psychology although it was borne out of psychology.	c
425	J	Do you think your trainers are aware of what they are doing and what the consequences are?	
426	R1	Yes definitely. I don't think they even care. I think they are interested in their training and do what they do to create that training at whatever cost, and don't care about the consequences.	
427	R2	I don't know. I think initially they were aware but after doing it year after year they have lost track of what they are doing and the consequences. It becomes like a runaway, out of control, process that brings a lot of damage to the students, and they have lost the awareness of that.	

3.2 Interview with respondent R3 from university 2

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428	J	I would like you to discuss your experience of your clinical psychology training.	
429	R3	To discuss my training with regard to everything, like my peers, my supervisors, the university, everything?	
430	J	Yes, your experience, how you experienced it.	
431	R3	Where must I start now. It is actually interesting that you ask me now. I have to reflect back after being out of it for a while. I think the first thought that comes up when I think back of my training is "thank God it's over". I found that, and perhaps I need to contextualise my training in a sense of what I came with to the training. I had been previously trained in psychotherapy as a psychiatric nurse. I often felt that there was very little new that I was learning, that there isn't a lot that I could still learn. I felt that I knew how to do therapy and, yes, there were times that I enjoyed doing therapy with clients, but I think there were too many factors in the training that were part of the training that I think made it quite a battle for me to be there. And I think that because now recently I read back on my diary and I actually found that within my first few weeks, two or three weeks, at (clinic) I had made a diary writing and I mentioned (student) and that I must speak to (student) about the feeling that I got today at (clinic). It was that somehow everything was so vague and there wasn't any, that the place kind of lacks structure and I must talk to (student) about it. And that was on the 25 th February 1998. And I mean given that we	a 4 10

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		started at (clinic) in February, it wasn't in January, so it was about three weeks in my training that I made that comment. I think that was quite significant. And I think throughout my training those things coloured my training experience. The fact that I was always battling to understand why there was no structure, why the trainers were not upfront with their beliefs, why the trainers were prepared to work in such extreme circumstances, why the inter-racial, inter-cultural training, why the trainers were trying to find community with people outside their own frame of reference. For me it was important to find answers to those questions particularly given the importance which the training placed on the co-construction or co-creation and negotiation of meanings where everyone is seen as being participant observers. And that kind of, I think, sort of underscores my training.	
432	J	What would have happened if you asked the trainers all of these "why" questions?	
433	R3	I did. I remember I tried to. But I think the other thing that was very characteristic of, for me, obviously was your supervisor, your trainer, and at (clinic) the three trainers played a very important role in defining your therapy and your training, because of the nature of the relationship. The trainers are there to mould you, they are there to guide you, they kind of give you the identity that you should strive towards. Coming into training the first responsibility as a trainee is to forge for yourself an identity as a therapist because you have to move from being a novice trainee to feeling that you are a novice psychotherapist-in-the-making. And so I think that the other thing that stood out for me was that even when I spoke to the supervisors, when I spoke to them, they were very obscure in their way, or the language that was used made it very difficult even when we were talking about things to actually know what they stood for. I knew that as a trainee that my training was kind of an extension in terms of the theoretical underpinning, an extension of systems theory. And somehow doing counselling in a multi-cultural, that kind of low socio-economic environment, was kind of seen as an extension of systems training, or good for, or a fit with, systems training. What was never clear to me was exactly how it linked up. You knew it was an extension of actual systems theory, but not how. So I knew for instance that my supervisor stood for bringing yourself as a person, that therapy is as much for the therapist as it is for the client, you must sort of expose yourself, you must be okay with failing and learn from your failing. So there was a lot of emphasis on bringing myself in a particular way, in a particular humble, exposed, kind of learning-from-my-failing way. Ja, so I became more aware of certain kinds of indoctrinations or ideologies that were being pushed, and then obviously I tried to fit in with that, which was often difficult because often I think that what the trainers stood for was a bit contrary to my beliefs. So that I think that throughout my training I always felt like I was in conflict.	c 1 2 4 6 8 10
434	J	You say that the trainers' doctrines or ideas of what you should become stood in conflict with what you really were, or what you wanted to become.	
435	R3	That's what I could make out from how they spoke.	
436	J	How did you deal with that inner conflict?	
437	R3	It was very difficult. I think my diary became an important outlet for me. I think in terms of my peers, like with (student), humour became a very important way of actually dealing with the conflict, with the tension. I became very sarcastic, very disparaging, which is a typical way that I deal with conflict. Especially when the message that I got, and this was a message that was very strong for me, that I got, I could be wrong, but the message was that I could not be	c 1 3 4 9

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		honest, I could not go to my supervisors and say, you know I did it a few times when I questioned say, that the one day when I questioned the use of the talking-stick. There was also another time when I brought up the issue that supervision was kind of left so unmanaged, left to chaos, you know, and where one of the supervisors was very amused by the idea that I could even suggest that supervision needs to be organised in terms of linear time. So then I realised, I cottoned-on, it did not take me long to cotton-on, that there was a very anti-Newtonian kind of stance, that, I think, in the move towards Postmodernism and in the move towards levelling the hierarchy, or attempting to rid psychotherapy of all its power imbalance trappings, there was a serious move towards overbalance to the other side. I think there was a gross denial of the power of especially the trainers in that context, and also I think in their zealotry to pay heed to a particular ideology, which was the ideology of traditional African religion and doing rituals and practices that fit with that kind of ideology. In that process I as the trainee got the message that I better shut up, because what is more important here is adhering, or trying to please the client, and I was not very important. Well that's the message that I got.	
438	J	Was it to please the client?	
439	R3	I thought that there was often, when I watched the supervisors, even when the clients were talking nonsense they would positively connote and encourage clients to stay in this making merriment with the ancestors, talking like (client). Talk about nonsense, sorry in my opinion, nonsense, for the supervisors this was profound and that itself underscores the profound ideological differences that existed between myself and the supervisors. And how did I cope with that? I think that I coped in the way that a lot of trainees cope in the (clinic) environment. I was acutely aware of my powerlessness. I was acutely aware of what I stood to lose should I not shut up. I was very aware that the supervisors might not hesitate to use their power to let me go if I make too much rumblings, if I rock the boat too many times. So I was very scared you know of being given the boot. I also thought that the best would be that I am here to do psychotherapy and I went on doing psychotherapy. It was very difficult.	1 3 5
440	J	You said that you learned that you could not actually be honest.	
441	R3	Yes.	
442	J	What did that do for you?	
443	R3	That's why I say, you know it comes out, if for me a thing can't come out directly, it comes out skew. And it would come out in, I started to loose faith, I started loosing trust. The trust relationship went, obviously, between me and the trainers. I started to say the things that I knew that they wanted to hear. So I carefully orchestrated, whenever I had an audience with them, I was very careful. I managed the information that I gave the trainers very carefully.	b c 5
444	J	How do you feel about yourself when you know that you are being dishonest?	
445	R3	Very difficult because I think my trade mark, my personality trade mark, and the way people know me, is that I am probably one of the most direct, upfront people who very seldom hesitates to say what I believe. And even if it means, and I have over my lifetime lost many people because of my principles and I will not compromise. But when I am put into a situation like that I think it reminds me of when you grow up as a child with the power imbalances between you and parents and how as a child you learn that you are at the mercy of parents and you better shut up and you better do what they want you to do. So you learn to conform and you learn that that's the way life is that sometimes those who have the power have the	1 3

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		right to silence those who don't have the power. And it makes me, I think, then it makes me, then I use the only weapon that I can and that is to put distance between myself and those people as soon as I can.	
446	J	You say that the trainers are saying "bring yourself, expose yourself because we are going to mould you" but you are not allowed to bring your honesty. What does that say about you as a human being?	
447	R3	I think those are nice words. I think only people who are completely unaware or who deny that any context, be it training, or whatever context, always operates with power imbalances, with hierarchies, with those who have the right to impose their realities on others. Only people who are in denial of those kinds of dynamics will say things like "bring yourself, etcetera". Because I think it was dangerous to bring yourself. And the one thing that every student, it does not matter how stupid they are or how naïve they are, at a very, at that intuitive level they sense that I can't bring myself so they don't. So obviously there was a big part of me that I kept for myself. I was not going to allow people to rip me apart like that. I am not that stupid. I think that to some extent that is what happened to (student). Of course it was a lot of her own stuff and the ways she went about it. But part of that was the fact that she dared to challenge the <i>status quo</i> . And it was not tolerated.	b 1 3 4
448	J	What happened to her?	
449	R3	Exactly. What happened to her? She was failed. And I was not going to be that stupid. So I think to say that you must bring yourself, I think that's a risky thing to do.	5
450	J	With regards (student) you are saying that she had the courage to bring herself, but her 'self' was not accepted so she got put off the course.	
451	R3	Not only that, she was annihilated.	
452	J	So if you have a look at that, at the end of the day, what are your trainers evaluating?	
453	R3	But you see that is the whole problem with psychotherapy, with psychology training. At the end of the day there is so much subjectivity involved. How does, and unless, and there are ways I think because of the nature of psychology because of the nature of the content that we work with, we work with ourselves. Trainers work with themselves, when we work with clients we work with ourselves. We kind of infuse it with theory and we kind of have broad theoretical underpinnings, but basically the theory is mediated by your personal style, or your personal biases. The only thing that will amount to actually bringing some objectivity into that and some direction so that it does not become complete subjective hogwash is when you as a trainer and you as a therapist, or trainee, are taught to always make overt your personal biases. Lay it on the table and then have it subjected to scrutiny to see to what extent it is training that you are giving and to what extent is it personal values that are being transmitted or transferred to the students. Failing to do that, the problem is not so much with subjectivity, I think we all basically get subjectively involved, but the problem is the failure to examine our subjectivities, and to examine the ideologies with which we infuse the training, particularly when we are trainers. That is an absolute. I feel very strongly about that. And that I feel was never done. So I was always wondering to what extent are the trainers involved in all that African traditional religion because they personally believe that African traditional religion is a good way of bringing healing, and to what extent was that really beneficial for me as a trainee. And if they for instance made it overt why they thought it was, then I would have felt better. They did not have	b 1 4

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		to change anything, they did not have to be less subjectively involved, all I wanted as a trainee was for them to lay it on the table and to allow me as a student to question and to say that the talking-stick, for instance, is actually an Aboriginal practice, or that it is actually a practice of South American natives, or whatever. It is not actually an African practice. I just wanted clarity, because all these things were thrown in and out and all of that became the training. And so it caused a lot of muddlement, confusion for me as a trainee. And confusion brings anger, resentment, lack of trust, feelings of lack of safety, the whole <i>schpieël</i> of when, because part of good supervision and good training is bringing clarity for the student. And that I felt was missing, and I feel very strongly about that.	
454	J	You said that it felt that you were being watched all the time. Who was doing the scrutinising?	
455	R3	Obviously the trainers. For instance, there was one incident when, you know there was a tendency for the students, which I think is very natural and very normal, at (clinic) to congregate, to huddle together as students for various reasons. The most important reason being that we are all in a similar situation, we have similar interests, we are all trainees, it's natural, it happens everywhere, it is actually part of the holding for the trainees that they form good close cohesion with their peers. And there was one day I remember we were all sitting on the one side of the wall and (supervisor) chastised us and said that we must interact with the local people. She asked why is it that we are forming this elitist student group and are not making community with the local people. And that for me said a lot about the way the trainers were the people who chastised and who scrutinised the students. The trainers were watching. It meant that (faculty) was watching that I, (R3), as a trainee, and whoever else, were instead of making community with (client) was always making community with (students), and the trainers made that completely wrong.	a b 3 5 9 10
456	J	What did you do in response to the trainers scrutinising you?	
457	R3	I, you know, sometimes when my mother scolded me even when I think that she was wrong, I obeyed her and I let go my own sense of self. And that is what happened. So we all got off the wall and we went to sit with the people from the community. But I mean, I think to myself <i>fuck</i> her, sorry about the language. It breeds resentment.	10
458	J	If the trainers are scrutinising you, and you feel forced to comply, doesn't that force you to scrutinise yourself as well?	
459	R3	That I think stayed with me throughout my training. Because I think when you are a trainee, and you are coming into the training, you are coming onto the trainers' turf. They are confident, they know that that is their domain. You have to be moulded to become a psychotherapist. So you have a need to be accepted and to be deemed to be, or found to be, compliant, because it is an evaluative context. Let's not forget that. Amongst all that beautiful solidarity and making community at the end of the day the trainers had the right to say that (R3) is not a good enough therapist for whatever reason, or even not to give a reason. Okay, so bearing in mind that this is an evaluative context, okay, and bearing in mind again, let me reiterate, that it is a context of imbalance of power. Right. Where were we?	a 1 3 5
460	J	You were saying that the trainers scrutinised you and you needed to respond or comply, which by implication, for me at least, says that that forces you to scrutinise yourself.	
461	R3	Yes, yes.	
462	J	In the scrutinisation of your 'self' you have said that you also have to be accepted in that	

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		context.	
463	R3	Of course.	
464	J	What do you do if in your scrutiny of your 'self' you sense that you are different and that if you present your 'self' you are not going to be accepted?	
465	R3	<p>Now that I think was the core. We are now touching on what became the core of the training. That was the unspoken, that which was never actually said by the trainers, but which actually, over time, became obvious to the trainee, probably a few weeks into the training. It was that at some level the trainers had an idea of what you should be becoming. They never make that explicit, but the idea that I got of what the trainers want you to become is that you must become really African, and you must start wearing bangles and beads and you must probably, like my hair is quite nice to put in braids, and you must become very, making community with the people and adopting the sort of (clinic) context as your family and your community like the trainers pretend to. So I think that most of all, and this is what (faculty) actually said one day, was that the trainers expect you to be at (clinic) in more than just the capacity as a student. Yet, what this meant was again never spelled out. So the trainers are not so interested in your student function. They are interested in to what capacity or to what degree you can actually become a true member of the community of (clinic). That for me was the subtext which was never made overt. What does that do to me? Now I think obviously it breeds, it can only breed, it can send a student into a breakdown because you become so confused and the need to be accepted is so strong that at the end of the day you might feel that there is something wrong with you, that you are devious, that you are abnormal, that there is something wrong with you. All of that stuff, I went through all of that. I am sure that I did because I think that is why it used to be so difficult for me just to be there at times. But you must also remember that by the time I became a trainee I had already been through my own therapy. I was already thirty three or somewhere at a point where my own personality was very firmly set, and where I was no longer open to people trying to redefine who I am. So at the end of the day what then happened was that I was very clear into seeing what was my stuff and what the trainers were trying to impose on me. So I never took on this whole thing of trying to be what they wanted me to be. I remained firmly who I am because I was beyond a point where anyone could change who I was. And I think that that is one of my strengths, that I am very good at staying myself. But that meant severe strained relations, constant dishonesty, constant management of my interaction with the trainers, feeling at times that it was even difficult to look at them because I was very aware of the imposition. I was aware of what they were trying to impose on me and I was actually not going to go there, I couldn't, I could not. How can people actually want to change me? And I think that in itself created such a lot of, it was difficult.</p>	c 2 4 5 6 8 10
466	J	What was the threat, because you say on the one hand the trainers were saying you have got to change you, or they are trying to mould you to be what they think you should become, but on the other hand you are a very independent person, and pretty set because of your experience and your age? So now you have to decide between the two. What was the threat to you? Why was it difficult for you to remain congruent?	
467	R3	The threat is the attack on the self. Because I think a very basic and fundamental human need is to define and redefine ourselves and our own reality, and to have that reality affirmed, not at all costs, but you have your own reality. And for me, that is what was under threat constantly.	a c 1

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		At (clinic) my reality was constantly found to be not okay, under threat. It was a classical clash of two people colliding who are coming from very different ideological perspectives. And I think that for me, wow it was like, I was not going to go into this whole thing that is also classical in the psychology fraternity. That is, the moment that external injustice is committed the first thing that they try to do is to say that you are coming with mother issues, father issues. It is like what happened on the training, they force you to disclose your history and then they pathologise it. They turn it around and they try and reframe it as a personal issue and they encourage you to self-scrutinise and go into all the self-reflection nonsense. You know I think the time has come in psychology where I think that people must stop when there are actual injustices in the external world to try and make them internal issues. So I think that the fact that I have been in other contexts, like I have been a trainer myself, I have taught adults, the fact that I have been in other work contexts, that I have had other experiences related to work environments, and things like that, that also put me in a position to be more objective and to look at it with a critical eye. Given that I also tend to be a person who does not just uncritically accept things my training was an experience that I would never want to repeat ever.	6 7 8
468	J	You would not repeat it ever?	
469	R3	Never. Who would want to?	
470	J	What lever do the trainers use, or have, to force as much compliance from you as possible?	
471	R3	The lever they use? I am not quite sure what you mean by that, but what I am deriving from that is that the first thing that comes to mind about the lever is that they are very clever in the way that they strip you of any kind of way of pinpointing what is happening because everything is so obscure and diffused and nothing is clear. It puts them in a very powerful position because if you have a very orderly environment, like a work environment, where there are overt and external rules in place which temper and regulate the powers of those in power, so if your manager does 'x', 'y', and 'z' then you know whether the manager is allowed or not allowed to do that. In the (clinic) context because there are no rules, external rules, it kind of gives those in charge <i>carte blanche</i> to introduce anything. And because anything goes then anything goes and there is nothing that says it can't. The other lever that I think the trainers used was, because of the constant emphasis on solidarity and community and we are here as more than just therapists, we are a community and we are a family, so that it kind of gets that quasi-religious family overtone. So the training ceases to be just professional relationships, and so (faculty) becomes father and (supervisor) becomes mother. (Faculty) becomes high priest and (supervisor) becomes high priestess, and (supervisor) becomes the little priestess daughter and it then becomes very important for the student to be anointed and to be accepted by father and by mother. So by the mere fact that the training went beyond the boundaries this created leverages that the trainers could use very successfully. You know, imagine that I am going to object, then I put myself not just out of the training, but I put myself out of having a community, a solidarity, you know people who love and care for me. That's a very powerful leverage and that is a very powerful place to be. And I think also the fact that, you must remember that eventually (faculty) became (clinic), at least for me. I think that even geographically (clinic) was physically removed from the university fraternity and so there was very little interaction that I or the other students had with the other professors, so we were completely at the mercy of (clinic) and what was happening there. That in itself was also very powerful in terms of you not being	3 4 5 10

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		just geographically isolated but actually on your own as a student with no recourse to other resources where you could check out your reality, where you could complain or whatever. So I think that was for me the leverage that the trainers had.	
472	J	You said that it was a context where anything goes. Was it?	
473	R3	Actually no. Anything goes only as far as the trainers believed anything goes even though they never made clear what goes and what doesn't. That was clear. I mean I am pretty sure that if I wanted to encourage a client to set up a stall and sell and actually make money and prosper in that way I don't think it would have been accepted even though I would have felt that that would probably have been the best therapy for my client because she is half the time going hungry, complaining, having to beg. And if I could assist my client in setting up that kind of independence and resources for herself, that I would have defined as excellent therapy. But I doubt whether my supervisors would have approved of that kind of therapy. But if I was to get in for my client a sangoma, if I was to have a ritual with my client and don beads and sing songs and beat the drums, regardless of whether my client approved, I think that would have been hailed by my supervisors as fantastic therapy. So I think it was very clear that there were things that were allowed and things that were disapproved. And like I said even though these in themselves were never said or made clear.	1 4 5
474	J	So it was as if the trainers were saying anything goes provided.	
475	R3	Yes, of course.	4
476	J	Provided that it is their anything and not your [student] anything, or provided that your anything complies with their anything.	
477	R3	Absolutely. With their anything.	4
478	J	But you say that their anything was never made explicit in any case.	
479	R3	That's right.	4
480	J	Where does that leave you in terms of how you feel about yourself?	
481	R3	You see now that's why I say that is where the anger and resentment came. Because there was this constant threat that you might overstep the boundary, but yet the boundary was never there although it was there. I think that was a big part of the damage that I think was inflicted on the student. Jeffery Masson says that the worse possible people are those who believe that they know what is best for other people. But I think, I believe, that the worse kind of person are the ones who believe that they know what is best for other people but they don't know that they believe that, or they just deny it, or they are unaware that that is what they believe. And for me that very much sums up my whole training experience. My trainers just seemed to be like those people who were so unaware of the actual damage that they were inflicting. I am sure that they acted in good faith. I am sure that they thought that they are really giving the students an experience of bringing more of themselves, probably levelling the playing field between themselves and students, between clients and trainees, really giving the student a more holistic exposure to the training, bringing community for the student, whatever way they choose to explain it. I am sure it's in good faith, but I think that it needs to be audited. I think it needs to be examined. And I think more especially, the agenda, or the implicit agenda, of the trainer needs to be made overt. Only then can we see whether the trainers are really acting in good faith. As a trainer you have a responsibility to examine your own needs for community, your own needs for power, your own needs to be a maverick, to be different. And I think unless you make this	1 3 4

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		overt you are then guilty of imposing. If, as a trainer, you are unaware that you are actually on your own trip or your own journey and you are presenting that as training I think that can be very, very damaging to the trainees.	
482	J	Do you think that the trainers are aware of what they are doing and of the consequences?	
483	R3	What was interesting was that one day I said in a conversation that I had with (faculty) at (clinic), I said to him "do you know that a lot of the things at (clinic) are not spoken about from the students' perspective which makes the students go underground with their gripes, they go gorilla". And (faculty) said that he knows. I was shocked that (faculty) could say it like that without having the kind of concern about that that I would have expected from (faculty). Given that (faculty) was always waving this flag of openness, honesty, and bringing yourself, it was strange that he was aware but seemed not to care. I mean those end-of-the-day meetings were such farces. It's like what they do in corporate companies. They have this democratically elected committee but at the end of the day what the M.D. says goes, goes onto file and goes into practice. At (clinic) it was very much like that. At those end-of-the-day meetings the students were so dishonest. And the trainers were aware of it.	3
484	J	You are saying that the students were dishonest and the trainers were aware that the students were dishonest. What does that say about the context?	
485	R3	That it is a context of deception. You must remember especially when people sacrilegise things, like the training was imbued with African traditional practices, now the moment, and we know all over the world in politics and all that, when anybody wants his power to be reinforced or just sort of to be validated, one of the best ways to do that is to have is sacrilegised, to have ceremony, to have pomp. I don't even want to, I mean I love the whole argument of this whole debate in the psychology fraternity about relevance. To what extent when you become, or you start flirting with the client population on a cultural level do you make yourself relevant in terms of the type of psychotherapy that you offer? Are you saying that by flirting culturally with the client and practicing that kind of culture you are being relevant? Of course there is a lot of merit in not practising North American individual psychology with people who are basically illiterate or semi-literate or with people whose needs are different or whose psychological anxieties are largely promoted by the social, by the structure of their circumstances. But having said that it doesn't mean then that when you practice traditional African religion with lower class black people like we have in (suburb) this automatically confers relevance onto your psychotherapy. You understand what I mean, because you could hone in on the cultural and completely ignore the political aspect of why people are in the situation that they are. So this becomes a very convenient way of remaining a nice kind of white liberal who sort of does something for black people but is not really doing anything relevant at all. It's like okay so you can get your hands dirty without really ever getting cholera or tuberculosis. So you nicely manage your involvement. Just so that you can write the overseas papers and get all the overseas visitors and get your name in the nice publications, or even just the acknowledgement from people. But, that is besides the whole point of what an achievement it is for white people to be so comfortable in a black environment in this South Africa. I think it's, there are a lot of questions to be asked about the political aspects that are debated in the psychology fraternity.	1 10
486	J	It seems as if the process that you went through was also very much a process of trying to find meaning for yourself and meaning for what it is ultimately that you want to do.	

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487	R3	Yes.	c
488	J	How did the training facilitate, or maybe stand in the way of your meaning-making process?	
489	R3	<p>Hugely, especially for me. I am very opinionated and I have got very strong beliefs and principles about what I regard as proper psychotherapy. My definition of psychotherapy is very much imbued with what I regard as my personal ethics and which I take into every interaction with people. Whether I am chatting with someone at the bus stop or buying something from the local flea market person, there are certain ethics for me that are personally important and that govern the way that I interact with people. And I obviously bring that in my therapy. For me the outstanding thing about therapy that I need to be aware of as a therapist is that it is always a context that comes with power imbalances. When a person approaches me they approach me because they are assuming that I have certain competencies and expertise that they can benefit from besides the fact that by virtue of my training and my specialised knowledge it already puts me in a position of power. I notice now being out there in the world that very sophisticated people know nothing or very little about psychology. That for me is very important to remember. So whilst I interact with a patient in therapy I make it a point of bringing that up, of exploring the power dynamics and how they feel. Not that I can ever level the playing field, but I think I like to make it overt for my patient that I am very aware that that kind of dynamic will be operating, there will be times that they may not feel like saying something to me which they feel strongly about, you know that kind of thing. The other thing which is a very important principle for me is the principle of justice. Whenever I relate with another human being there must be nothing of me which relates in such a way that I am reinforcing the fact that they are downtrodden and inferior and that I am superior. For me at (clinic) it was difficult because by giving people money and the many other ways actually just kept them subjected and kept the therapist in power. But yet, we then tried to become equals during the rituals. That was what I tried to bring as a therapist and what was vitally important for me irrespective of my theoretical persuasion, that's now besides the obvious things like warmth, and congruence and genuineness, and all that. The nice things that we all assume that we take into therapy. By the way, those are also things that I think can't be taught. You cannot train somebody to have warmth, you cannot train somebody to have genuineness and congruence. But I think that in the (clinic) training context I was confronted with having to question a lot of those strong principles that I brought in naturally without having been trained by anybody. That is what I brought into the therapy and I found that that was kind of, it was sometimes difficult to uphold that because sometimes the supervisors expected me to go do home visits, to kind of get involved to a point that I thought was actually invading the client's personal sense of agency. By giving them lifts to the police station, by going beyond the therapy, it was in a way making it okay that these people are needy. And I can give them a lift, and I can keep them needy. But, for me that was diametrically opposed to what I stood for in terms of my interaction with clients. That was the most difficult part for me. In that kind of behaviour or in that kind of making community or promoting those relations between people you are saying some profound things. You are conveying profound philosophies about your beliefs about people and equality and inequality. For me it is very important to give or relate the message that poverty and impoverishment are not necessarily synonymous with having a lack of pride and having your personal agency and having a need to be independent and doing your own thing. For me</p>	a 1

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		coming from a lower class background these actually symbolised to a very high degree that physical poverty or material poverty does not mean spiritual poverty. And for me to a certain extent when the trainers condone the trainee giving lifts to people and getting too involved with people you are condoning that kind of perception that people are very needy and need these upper-class white people to come in and sort out their lives. I have a huge problem with that.	
490	J	But are they sorting out their lives?	
491	R3	No it is a way of keeping them subjugated. Because if you come to me with a sad story I must be very careful how I assist you. I will assist you in a way that you still have to take ultimate responsibility and that you still have to develop and strive. So I kind of create the context for you to, like I am not going to give you the money I might say to you "when you do that I am going to stand surety for you. So in case anything goes wrong, I will give you the guidance and the training but you must do the effort. But at the end of the day if something goes wrong I will stand surety for you and I will cover for you". In a way that is like teaching somebody to fish instead of giving them fish. There are important ideologies and personal philosophies about human nature, but the training seems to confuse these in the name of psychotherapy.	1 4
492	J	You talk about the dichotomy between your reality and the ideologies of the trainers. In terms of the trainer-trainee relationship, how did that play out?	
493	R3	I think in the same way. If you have a trainer-trainee relationship, yes, the same thing actually happens. You know what I also found. That is why boundaries and having a strong sense of where you begin and where end and having structure is so important. Even like in the groups run by the trainers sometimes I felt so unsafe. Like especially when we changed in the middle of the second year and we had (supervisor) as the facilitator. I felt sometimes that (faculty) did not first start by trying to forge some cohesion and solidarity among the group members, or work on trust and allowing us to feel safe. Instead, she <i>sommer</i> came right in and forced you to talk about deep issues which was why in the second time that we were together in the group I was not very open. I felt violated. But that is a side issue. What I wanted to say about how philosophy plays out between trainers and trainees is that in the end I felt that because I was not the kind of black person who thought that white people had special kind of powers from God, that they were inherently better or smarter, or whatever, that I did not come with this inferiority complex, I ended up being that kind of black person that presents the trainers with a dilemma. When I look at the trainers then I thought that in what they were doing they were of no use to me. And I think that played out. Although I sucked-up to them to make them appear as if they were useful to me this was only so that in the end they could be comfortable with me. Why did they only surround themselves with black people who were not of the same class position for instances? Because you are then not only going to have racial differences, but you also have the same kind of educational differences and class and economic status differences which then brings an important kind of difference in equality or sameness. Why is it that the trainers surround themselves with people like the submissive kind who admit that they can't speak English like you, who were so downtrodden and poor in comparison to the trainers who are so educated? That for me played out in the trainee-trainer relationship as well. Because if you as a trainee are not prepared to suck-up to them and you continue eating out of the boot of your car and do not engage in the scramble for food during the imposed lunchtime, you are not going to be very popular. There is a certain unstated definition of how the trainer and the	a 4 5 6

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		trainee are supposed to be with each other.	
494	J	Is it unstated or is it stated at one level and disconfirmed at another?	
495	R3	That's interesting. I think the moment you actually fail to make things clear, to clarify things, you probably automatically run into that sort of straddling levels. On the one level, and this would be said by the trainers themselves, during ritual practices they kind of bring their one-leggedness and they also talk about their struggles and their issues, and in that moment, in the crescendo of the ritual and where the ancestors and everybody is just one, where all barriers and differences fall apart and the trainer and the trainee and the client all become one. But that for me, even if that happens, which I strongly question happens during the ritual activity, the moment we move beyond the ritual activity all the differences and imbalances are very much in place. So there is that kind of attempt at some level to transcend the differences and to kind of pretend that we are all equal but I never could buy into that. And that is the point that you are making. Things were said on one level and then disconfirmed and negated at another level.	3 4
496	J	Can we go back to what you said earlier about (faculty) observing, or scrutinising you, and then that forcing you to scrutinise yourself to ensure that you play the game?	
497	R3	Yes.	
498	J	What does that say in terms of the observer and the observed?	
499	R3	Well you as the trainee are very much the observed. The trainers are the observer, that is their function. They are evaluating you.	a 5
500	J	But doesn't that also force you to also be the observer? If you were to define the trainee in terms of observer-observed, how would your definition go?	
501	R3	Look I think that you are very much the observed but you also become the observer because you are very interested in the way the trainers place themselves in relation to you. So I think that for most, for the big part, of the training you are the observed, you are being scrutinised, you are acutely aware of the fact that should you mess up, you see it happen to other students at (clinic) all the time, you get whacked when students dare to overstep certain boundaries. To the point that you become the observed is that obviously you look at the trainers objectively, they are the parents, you watch what they do. I don't know I felt most of the time that I was the observed. I very seldom felt that I was the observer. Although I knew that I was also observing and actually evaluating my own behaviour to make sure that I complied even though the rules were hardly ever clear.	a b 4 5
502	J	So did you find that at times you were questioning your own behaviour?	
503	R3	Very much so. I think that that happened all the time. You see in my case what was happening because I was smart, and I was very smart in the way that I could present a false sense of me and to a great extent I did that, I managed to fool them quite a bit. But I am not proud of that. You understand that. So for me to survive the system I had to be very good at fooling others. And I had to be very good at presenting a false sense of self because I don't think they could have handled the true self if it should get presented.	a c
504	J	Your true self.	
505	R3	I could not bring my true self.	
506	J	But weren't you forced to bring your true self?	
507	R3	Yes, but I would bring a managed self. I bring myself because obviously I have to because I am a congruent person and I have got to bring myself. But I carefully managed, very carefully	a 5

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		managed, the presentation of that self. So I know that to make (faculty) happy I must talk about how the stuff of the client rings with my stuff, and how I was so frustrated, and how I felt that I was failing. So I became very good at what to present and I learned to present that. I am not going to say that I told the client to go off and to get yourself a job. No, because that is not going to be accepted.	
508	J	If you are managing what you are presenting, doesn't that also mean that you must be constantly observing yourself?	
509	R3	Yes, yes definitely.	a
510	J	But how clear was it? How clear was your role in terms of when you are the observed and when you are the observer?	
511	R3	For me that was why the placement at (clinic) can be potentially damaging, or generate psychosis, or like a breakdown in terms of personality. Because you must remember that whenever you are in a context where most of your energy has to be spent in terms of observing yourself and managing how you are going to be and how you actually are it forces a self-reflection that can become weird. And also it interferes with your other functioning because you are so busy scrutinising yourself and having to experience all the consequences of that kind of constant scrutiny that you become depressed and you constantly are thinking that you are not good enough and all the negativity that accompanies that kind of process. But more than that it actually interferes with your development as a psychotherapist because you are so busy having to manage and making sure that you are getting the right message across and trying to make sense of all the confusing messages and at what level we are operating at now. You know do you, or can you, have the energy to develop yourself as a therapist where most of your energy just has to be spent just preserving your sense of self, and your own sense of reality because you feel that your own reality is constantly under threat? So it's like a mad-making thing. And for me it felt, for me many times psychotic.	a b c 4 5 6
512	J	You said it felt psychotic?	
513	R3	It felt psychotic, ja.	
514	J	It sounds as if you felt that your 'self' was constantly under scrutiny by yourself.	
515	R3	Yes, and also under threat.	b
516	J	Under threat?	
517	R3	Yes. By myself it is under scrutiny, but under threat externally by the trainers and the context.	b
518	J	For it to be under threat must mean that it feels scrutinised all the time and evaluated.	
519	R3	Absolutely. It felt as if you are forced to scrutinise yourself all the time.	5
520	J	But yet the trainers are also scrutinising your 'self'.	
521	R3	Yes.	5
522	J	So throughout your training there is this on going commentary by both you and your trainers on who you as an individual are.	
523	R3	Yes. And I think that leaves you, that is why I say then you can really question the quality of training that actually happens. Because if you have to spend all your time just trying to preserve yourself, you know, how much of yourself is then left open to being with your client. I mean we have not even touched on how difficult it was for me, how difficult it was for me to just be in a context in which, and we know all that ancestor worship or ancestor veneration, if we want to be more politically correct about it, is a highly contentious issue not only for me, but	b 1 4 10

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		<p>amongst Africans, amongst traditional Africans themselves. Or <i>ja</i>, and I mean just the mere fact that I was never warned at the selection process. I knew that I was going to this (suburb) training but I did not know. There was also failure to inform me, like acts of omission in terms of informing the trainee, as to what kind of activities I am asked to witness or be involved with. And for me that was a huge thing. That failure to inform and the failure to check out how comfortable am I with getting involved with a sangoma with my client. If you run a workshop on that kind of African traditional religion and how you combine that with Western psychotherapy and I come to your workshop that's a different process. I mean that by me coming to your workshop says that I am already open to it, I want to be, I accept that kind of paradigm, it's fine with me. But in terms of the training you are hardly in a position because at the selection process you are so overwhelmed with being selected in the first instance. You know that the chances of you making a noise or the chances of even asking the right questions in terms of what am I going to be expected to do?, what is your paradigm as a trainer?, how must I be?, you don't ask because you are so overwhelmed because that is actually the power in psychology. That whole selection process is such a power trip you know, because I mean two hundred applicants and you are going to be one of ten. I mean just that statistic in itself. It's like wow for you to be selected you must be fabulous. And from then on I think it pretty much becomes then <i>carte blanche</i> for trainers to offer anything in the name of therapy because you are so overwhelmed with getting selected in the first instance. So I think there is a whole lot of stuff about having to participate in things where consensus was not really explored. The trainers just assume that I will be fine with a lot of things. Even this whole eating together thing. It could be assumed that if I eat out of the boot of the car it's just because I have not been socialised to honour important rituals and things like that. But if I come from another, I know that a lot of the trainees come from environments where food is a very important ritual and eating together can be very very sacred. I mean, I come from that kind of culture myself and that in fact makes it very difficult for me. It does not make it easier. It makes it more difficult for me to just be expected to participate in a ritual or lunch or eating ritual that is foreign to my own frame of reference. And nobody explores that. For instance, for me it was very offensive the fact that adults eat their fill and children have to wait. It is very foreign to the culture where I come from where you know children are more important because they are growing bodies, they need to eat and the adults have learned to discipline themselves already and they must wait. It's only a small thing but it was something that used to grate me immensely that at (clinic) the adults just like went for the food like vultures and the kids had to wait. Things like that. You know it was very difficult.</p>	
524	J	Are you saying that trainees arrive in that context with their own personal histories?	
525	R3	Very much so.	
526	J	And what happens to their personal history?	
527	R3	<p>You know I think it gets severely disrespected, rejected. There's only one way that counts and what you have to do as a student is you learn to become very skilful in the art of survival. And you learn to bypass a lot of stuff. You learn to be dishonest. You learn to find spaces for yourself in which you can actually be yourself because that's one way of preserving that sense of self because you have to cling to it desperately because it is so under threat. Which again in the (clinic) setting is difficult because of the fact that there's even, you mustn't underestimate</p>	<p>b c 1 2 4 5</p>

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		that physical layout of the place. The fact that there was no decent ablution facility, there was no canteen, there was no place where trainees could congregate and that interfered with the normal cohesion which would form. Where was the place where you could congregate and form some sort of closeness? There was no demarcated place for trainees to come together. Now because there were no boundaries or physical boundaries you were always, even when you had supervision, the chances are of another person sitting in. There was little opportunity to make community with another student because chances are another kid or another client or somebody sits in. So there was also that blocking then of solidarity amongst students which could give the students the outlet for their need to relate to another person who would understand and who is in the same boat. You must not underestimate the various levels at which the student was completely engulfed and completely prevented from forming their own, or maintaining their own, sense of self during the therapy. Because if the training starts crossing all boundaries, physically even, that while you are there you are always surrounded by a trainer, you can always be seen because there are very little physical barriers, and it's kind of difficult to form solidarity beyond the training period. The chance of you getting together with your peers is not that easy. So what does that then do? It further puts you at the mercy and ideological onslaught of the trainers and less and less opportunity for you to maintain your own sense of self within the system, which I think then just becomes so destructive because at least in other training centres, like at (university) we could get together at the cafeteria and moan and gripe and go on. There was an outlet, whereas at (clinic) I felt that that was difficult to do.	7 9
528	J	In the training did you ever feel that you were forced to disclose your personal history?	
529	R3	Yes. I, although I think, oh God if I think, most of the time if I, or by the time that I got to my training I was very comfortable in the sharing of myself, and I had a very well developed sense of self and I did not easily feel threatened about exposing myself. So personally I was fine with it, but I do feel that there was an excessive emphasis at times on finding ways in which the issue of the client kind of parallels the issue of the therapist. That I think at times was overboard. I often felt that the sole emphasis in supervision was to see to what extent the trainee was being made to suffer because of what the client brought.	7
530	J	If the understanding is that the client comes to you with pathology, and the trainers are matching the client's pathology to your history, what is the comment on your own history?	
531	R3	Ja, it was a constant. You are constantly faced with and confronted with your own stuff. Constantly. But then again, that I gathered was very much part of the training, the emphasis on the personal self of the trainee. But I think what could be problematic there is that when your training emphasises the self of the trainee and you are deliberately always exploring the trainee's person in the training you must make absolutely sure that you provide the kind of safety and catchments for holding what you are going to be kicking up. With that constant emphasis on the self that is essential, and I am not too sure whether that happened at all. Because you must remember our supervisors were not just supervisors at (clinic), we were about twenty-something students at (clinic) divided between three supervisors and then one of the supervisors was only there half-day. Then besides being supervisors they were very much quasi-sangomas so they would be very into the local people and what was happening there so that took part of their time. So even if you just scrutinise the whole availability of supervisors in that context, a lot of time they were not as available to students as they should be given the	b 3 4 6 7

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		emphasis on the personal development of the trainee. So I think it is fine to have an ideology and it's fine to have a belief that the self of the trainee is important, but you must make absolutely sure that you have the system and the structure to contain what you are trying to do. And I doubt that that was done.	
532	J	So what was happening?	
533	R3	The thing that keeps coming back to me is how issues in the context got turned back or thrown back as your own pathological history.	7
534	J	Can you give me an example.	
535	R3	Well when you are insisting that you want clarity or you are wanting structure it gets argued that you only want clarity or structure because you come from a pathological background where there was either too much or too little structure. And then it becomes your issue. And then because it becomes your issue it absolves the trainers from actually looking at whether that is actually a problem in the external environment. They internalise it. It is like what the psychodynamic people do. If there is a problem they internalise it by saying it is your problem, so then they do not have to look at the reality of the problem. And I think the questions that I asked were never answered. I mean in the second half of the year that essay that I wrote was extremely, if that had to end up in legal hands it strongly implicated the trainers in what I was saying. I was saying things like that there was failure to provide structure, failure to actually provide proper training and nobody took it up, not (head of department), not anybody, and I think for me it points out that the trainers are probably very unaware. Or that they are so married to their theory or so enamoured with the fact that they think that they are unique in their approach and that (university) is way ahead of other institutes. I don't know, but somehow I think there is a tendency to deny. I mean the fact that we were never trained in psychopathology, or in psychodynamic theory, in DSM-IV stuff, in doing the Rorschach, or something like that. There was a flat rejection of that kind of paradigm or of the relevance or even little relevance of those paradigms. We were fed this systems paradigm and that's it. But on a verbal level they were always quick to reassure you that anything actually goes and that systems accept individual and psychodynamic psychology and anything can be subsumed under the heading of systems, but in reality their [faculty] attitude or their stance amounted to rejecting anything else.	1 4 7
536	J	You said that there was a lot of focus on self-development and the self of the therapist. Do you think that a person can be a therapist and a non-therapist?	
537	R3	That's a tough one. The same person as a therapist and as a non-therapist. You see, I kind of, okay let me first define my personal stance where that is concerned. I don't make a distinction in myself between being a therapist and being a person. The person that I am is very much the person that I take into therapy when I am with a client. The problem that I have with that distinction or dichotomy in the (clinic) sense is that there was a very particular kind of therapist that the trainers were wanting to hone, or trying to harness. And often, I think, because of the trainers' limited and very ideologically based definition of a therapist that the trainers are trying to hone, it inevitably clashed with the person of the trainee that they were trying to harness. So there was a constant battle between the trainee and the ideologised therapist. Because of the fact that the therapist was so ideologically based, it became impossible to marry the two, and it became impossible for the person of the trainee to become congruent, or to bring the	a c 1 4

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		congruency between their person and the ideologised therapist-person. For one, as a trainee you did not know what it was that the therapist should be and what the person should be. I think the trainers kind of, they strive that there must be a unison, there must not be a dichotomy between the person and the person-therapist, but inevitably because of the fact that their definition of therapist was so ideologised that dichotomy was actually made worse.	
538	J	That sounds as if you as an individual were struggling to find definition for yourself, and the trainers were trying to impose definition of how you should be as therapist, and both the trainers and the trainee are trying to bring the two together, but yet nothing is made explicit.	
539	R3	Yes.	
540	J	That raises the question of learning through discovery versus learning through imposition.	
541	R3	I mean that was the reason why I left (faculty). I was not going to allow anybody to impose on me. I definitely got the impression from (faculty) that he wanted me to be in a certain way and he did not like the way that I was. I think that I asked too many questions, I was far too oppositional. That was the same you could say in the (clinic) sense. I very much felt there that I put my real true self on hold, because if I came with my normal 'yes but', and questioning attitude, and taking issue with things, and analysing things, I think I would have become the biggest threat that they possibly had up until now.	c 1
542	J	How do you think that your trainers would have dealt with that threat?	
543	R3	They would get rid of me. They would find a way of getting rid of me.	5
544	J	Well how did (faculty) deal with it?	
545	R3	How did (faculty) deal with it? (Faculty) dealt with it in trying to, I constantly felt that I was not good enough, that there was something wrong with me. Ja, I constantly questioned myself. I was in a constant quandary about this thesis and what am I supposed to do and it was very uncomfortable. And I experienced the same discomfort at (clinic). I constantly felt I could not be myself and yet I had a need to confront. I have an immense need to confront. I have an immense need to tell you, "look here this is what I see you doing, this is what I see is happening, this is what I don't like, this is what I think needs to change, this is what I think needs to change about myself", not because I have a need to do battle but because I have a need to beget harmony. I don't do battle for the sake of battle. I don't like disharmony, but I will endure disharmony or battle only for the sake of getting harmony. And I felt that I did not do that at (clinic) because I felt that I was in a weak position, I was going to set myself up for failure because all the trainers are going to do is reflect it back on me, make it an internal issue, that I have got unresolved issues. I was open about my background and about my personal development. The trainers had ample ammunition to turn that into my personal crusade, my unresolved stuff with my parents, which I think ironically by the time that I started my training a lot of the issues that I had with my parents had been resolved. Before the training I actually became whole and I started to go towards completion having spent about eight years by the time I got to my training in actively looking at my parental relationships and so on. So that was my fear. Because that is the standard reaction and the standard tool that the trainers use in psychology to cover up. They turn it into the student's issue.	6 7 8
546	J	If we go back to (faculty), you said you got the feeling that you were not good enough, but what sort of guidance did he give you in terms of what he was wanting?	
547	R3	That was such a bad experience. Well (faculty) was at least more overt in the sense that he	3

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		told me that I must try and change my question that I was asking so that it fits inside an Action Research mould. So at least he was very clear. And then eventually when I left him the thing that I told him was that I felt that I could not bring the problem that I have, I cannot mould it into an Action Research formulation and so because of that reason I will go. And as things heated up between the two of us and we started to have, like the differences became more and it escalated and became more overt and he got very irritated with me and then one day he said to me "unless you can actually bring your problem or redefine it and reframe in such a way that it fits an Action Research mould I cannot help you". So at least you see when it came to (faculty), because he took a position "I am an Action Research man, if you cannot do Action Research you are out of here doll". And that's what I did, I got out of there because I could not do Action Research on my topic. So it wasn't half as bad as at (clinic) because with (faculty) I could then take up battle. I could take up arms and I knew that this was the target that I had to aim and shoot. Whereas at (clinic) because nothing was ever clarified. I never knew who my enemy was, I did not know what it was exactly. I am a trainee, I am dependent on people defining things for me, but in this I am kind of sensing but this is not right. But I could not take up arms because I did not know who the enemy was, I did not know how to target my enemy. Who do I shoot? Children don't kill their parents you know, it's not okay.	4
548	J	Tell me about the group dynamics during you training.	
549	R3	Okay. Group dynamics in terms of.	
550	J	You have spoken quite a bit about community and culture and racial and class issues but what was the situation in terms of your student colleagues?	
551	R3	At (clinic) I think in the end my student colleagues were my saving grace so to speak. It offered me, like the siblings will gang up against the parents. It kind of offered me some safe space in which I could, in fact it was the thing that made (clinic) bearable for me.	10
552	J	What about in the training context itself with your student colleagues at your university?	
553	R3	Who are you talking about?	
554	J	I am talking about your group of students at your university, the entire group across all the different clinics and supervisors.	
555	R3	Oh, you are talking (student), you are talking, okay. You know what for me was interesting was that in the end the battle between the students on sort of ideological lines was a copy of the battle raging between myself and my trainers. Bottom line that was it. There was a huge ideological schism, it was so huge between me and my trainers, and this was paralleled in the divide between myself and a lot of the students that I trained with. I felt, I often felt, very lonely. I felt probably, especially by the two trainees that openly identified with who was essentially my supervisor and who was essentially my trainer and the fact that they openly sided with him it became, or intensified my sense of feeling alone and feeling "why did I have these strong feelings?, why am I so principled?". It would have been so much easier if I could go with the flow, you know if I did not come with all these beliefs. I think that in the end it was like, and I am confronted with this often, not just there, I am often confronted with the fact that my beliefs and my strong principles often create a lot of loneliness and I think that with (student) and (student) so openly siding with my trainer kind of made me feel that there the whole issue of betrayal came in. Because obviously I felt betrayed by my trainers. I felt that when you expect that the trainer can validate what you bring as a trainee and you find that the very thing that you bring is	c 6 9

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		actually rejected, or not celebrated, you kind of feel betrayed. And I felt that sense of betrayal.	
556	J	Do you feel there was any effort made to contain the dynamics in the group?	
557	R3	We were left, especially when things started to spiral out of control and there was open animosity and hostility and things like that. I never forget (head of department) that day when he came in and at the time I thought of it as the joke that he meant it to be, but afterwards, I mean when he said " <i>maak mekaar dood</i> " or something like that. He commented on the open hostility that was happening at the time especially between (student) and I on the one hand and (student) and (student) on the other. These two camps very much summed up the trainers' attitudes " <i>kom staan opsy en maak dood</i> ". So the parents kind of absolved themselves and allowed the siblings to literally eat each other.	9
558	J	Where do feel that dynamic originated? What started that particular dynamic? What allowed that dynamic to surface?	
559	R3	You know I think from the start, we were very much left to our own devices, and whether it was conflict or whether it was worrying that we didn't have a timetable yet, or knowing when are we starting class next year, or next semester, or knowing what are we supposed to learn or to know in this training, I think for me those were all symptoms of the lack of leadership, the lack of clarity, the failure of a lot of trainers to take some responsibility to guide us, to support us. Yes, we were all adults, we were all mature students, but I mean, I expect trainers to show some concern and care. Yes, and I think that was no secret among all of us that the trainers kind of used the systemic approach to kind of okay their lack of involvement. Period. It was interesting when I wrote that essay in June of the second year when we all wrote those essays and it was kind of interesting when I spoke to (faculty) afterwards he said to me that in my essay I said one of the things that I noticed was that there was a lack of involvement and a lack of passion from the trainers in general. I kind of picked up this. And (faculty) said to me that my hunch was very accurate, that there was a lack of commitment from the trainers' side. So (faculty) admitted that my perception was very accurate.	3 4
560	J	Did you feel that the faculty played a role in the dynamics of the student group?	
561	R3	I think there was a lot of over-involvement by the faculty in terms of provoking group dynamics. I mean even that whole scenario with (faculty) and the exam. It was very much a case of the students again being exploited, exposed, abused. And when we spoke to (course leader) he kind of made noises that he was going to take it up but he just never did. So I think that for me was tantamount to actually encouraging hostility and encouraging fighting and students destroying themselves and each other and then having the trainers watching from the sides.	9
562	J	What would be the purpose of encouraging hostility within a group?	
563	R3	I don't know. You see then they kind of feel that, they have this idea that when the students are fighting and having hostility then the group dynamics are really working and then they [faculty] are doing their job by kind of, there is real interaction, there is honesty, you know there is real connection taking place. I kind of got that impression that if things were too smooth and nice and sweet then the trainers thought this was wrong. That is very much the impression that I gained. So for them, I could see from (head of department)'s reaction that he felt that 'wow' it means that things are moving here. So it was very much an extension of their ideologies. (Student) taking on (student) for instances was hailed as amazing. It was not seen in anyway as maybe because of the trainers' lack of involvement or their lack of actually managing the	9

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		student population.	
564	J	It seems as if group issues were taken and then pushed to an extreme.	
565	R3	Yes that was what happened all the time. But I mean any failure to bring structure or to bring clarity promotes hostility and infighting and all of that because one of the things that you avoid and that you prevent when you make things clear and bring structure is that you have harmony and that you have smooth channels for things to be channelled along. And then if there are problems there is a channel for dealing with that. So when trainers fail to impose any structure it is as if they are the ones who love and who excel at chaos and are the ones who provoke the group so that the students end up biting and ripping each other apart. For me that seemed very much to be the reason behind their provoking and antagonising.	4 9
566	J	If the training is commenting on your 'self', and it is forcing you to observe your 'self', and it is forcing you to be aware of being observed all the time, what does that do just generally to your ecology, for example your family or your social network?	
567	R3	The one thing that stood out for me was that on a Wednesday night, for instance, after (clinic), I always think that I have got quite a bit of endurance, but on Wednesdays I was so completely exhausted that I was not available to my friends, they knew that on a Wednesday evening all that I could do was just shower and get into bed and not eat or anything like that. For me it was not so much the physical exhaustion, it was the mental exhaustion. The other thing was that I felt that I became disloyal to my training. Even in my personal life I was full of gripes and negativity about it. I think generally it also contributed to me feeling down and feeling that so much of my energies went into it. That is why towards the end it was just impossible for me to go on because I think I was so tired of having to battle and having to battle to maintain my own sanity. I became very negative about psychology, I became very negative about my future in the profession. It interfered with me trying to make sense of the profession and trying to accept the logic of the profession for myself. So it had quite a bit of repercussions for me broadly speaking. I think also when it interfered with me personally, what was I saying?	1 2
568	J	We were talking about the implications of the training on you within your community.	
569	R3	Ja, I think even like, especially when those rituals extended into Saturdays. Where I feel that you plan for weeks in advance for things and it was just assumed that if it was announced this week that next week Saturday a whole day will be taken up by ritual and it was just assumed that you would be available. I think that for me was a huge thing.	10
570	J	Did the training have any implications for your situatedness or your position in your own community, your own support system, your own friends, your own social life?	
571	R3	I think that if it did anything it reinforced the way that I felt the need to be very much affirmed by my own community and it actually pushed me further into realising the importance of validating myself in term of my community where I come from. I was not at all for one day going to consider giving up my community for the (clinic) community. In fact, part of the reason that led me to be so critical of (clinic) and to be critical of the kind of solidarity and the kind of sense of community that was pushed there was my own strong sense of community, of where I come from, and realising that for true community to take place means real power sharing, means the local people run the show and participate. So I think what it did was that it strengthened my belief in my own community and the necessity to remain sane at (clinic) meant that I had to constantly and more regularly dip into my own community so that it could help me to remain	1 2 10

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		sane. Because I think that the danger is that if you define yourself, and there is a common myth of white people not having culture, which I don't believe in, I think they have got a very different kind of culture. Sometimes, if you want to talk culture and being white, that if you define yourself properly as white and not having culture and you move into the (clinic) community it would be very tempting to adopt that as your culture or community because you are coming in with this emptiness and this search for something. And so (clinic) could become for you, which I think probably happened in the case of somebody like (supervisor), for instance, where she [supervisor] has her (suburb) community but I mean, I don't know, maybe (clinic) gave her more of what she couldn't get in (suburb) for instance. So I did not ever have that kind of temptation to substitute my own community for the (clinic) community although that's what the trainers were pushing. But often the things that were happening on the course made me feel that I was changing so much that when I was with my own community I very often felt that I did not fit in, or was not being understood. At times this also made me feel very alone.	
572	J	Are you saying that with the theoretical studying, and being forced to look at your 'self' and so on, that you found that you had difficulties at times relating to people in your own community?	
573	R3	I resisted that very much. I did not want it to have that amount of power over me. But despite this, at times I actually did feel that nobody was able to understand me and that sometimes left me feeling lonely and isolated. I really found it hard at times to relate to my own community.	2 10
574	J	How did the power structure, the authority, and the expertise of the faculty, not specifically at (clinic) but throughout your training, play out? What seemed to have been the message?	
575	R3	There again it was definitely those two levels at the same time. On the one level it was very clear in terms of the university structure and they were the lecturers and we were the trainees and it was clear that there was an authority system. Right, there were those who knew more about something than others. We were there as trainees to learn from the trainers. But I think somehow more at (clinic) I think there was a denial of expertise, there was a denial of authority, there was an emphasis on everybody's one-leggedness, everybody's neediness, to a point that I actually questioned of what use are these trainers to me because I could go and read up whatever I needed to know about theory. It can even create a kind of contempt towards the trainer because I thought to myself I am not here to adopt certain rituals or certain ideologies and if that is all that the trainer offers me then. So there is this whole thing of what can also happen is where the trainee can be more insightful, which is sorry to say, than the trainer by virtue of the trainer being so married to their ideology and becoming blinded to reality and the trainee coming in and being able to have an objective look at what is happening and seeing right through them. Can you imagine the position of that trainee because you are not stupid, you are not twenty one, you are not impressionable, you have an ability to be critical. You come in and you see that all these trainers are supposed to be the experts, but you think to yourself "expertise in what, you know, in making merriment with the ancestors?". And also things for instance like there was this whole thing of continuously evolving and you are never a complete human being, you are always in the process of becoming. But then one day in our supervision I pointed out to (faculty) that there is also, you reach a point where you resolve certain things. It is not as if you are always learning and you are never complete. The day we die we are complete, but in that lack of completeness there are also points at which you resolve things. Because again I relate it to myself. I knew I resolved a lot of my stuff but that	1 3 4 7

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		was denied by (faculty). So that all that was held up was that there was no expertise, there is no completeness. All that is is that we are constantly becoming, we are always in the process of being, of becoming more and more, and so I questioned that. I had a problem with authority, in fact, with the lack of authority, I had a problem with the lack of expertise, I had no problem with trainers taking a position and saying "this is what I believe and this is how things should be" but also allowing me as a trainee to differ. So the problem that I had was more the lack of authority and the lack of expertise and the lack of just saying "this is what I stand for".	
576	J	But was there a lack of authority and was there a lack of power?	
577	R3	Actually no.	
578	J	So what was the message that was coming through?	
579	R3	I think the message that was coming through was that on the one level there was a denial of power and denial of expertise and playing down any form of certainty and any form of taking a position. But at another level there was absolute assertion of authority, absolute assertion of power because we all knew that certain things were allowed to happen and certain things were not. So there was this constant double playing out. On the one level denying authority and on the other level not hesitating at all to whack you over the knuckles if you dared to overstep an invisible boundary. So that was the constant play out.	3 4
580	J	What is the effect of ambiguity, lack of clarity, contradiction, double bind, on the student?	
581	R3	Madness. I remember one person saying that if a student can survive (clinic) with his personhood intact, with his sense of self intact, he can survive any context. And I think that's the answer to what you are asking.	
582	J	Do you know what the great theoreticians say about the options available for diffusing double bind situations?	
583	R3	I could not leave the field. I could leave the field at great cost to myself. I could not comment on the process, other than at great cost to myself. I could comment in such a way that it must be obscure and I must not be very direct in what I am saying. So I did not have those options.	4
584	J	Do you know what the great theoreticians have so say about the consequences of being exposed to a context which is fraught with double binds?	
585	R3	That is why I think the consequences are so bad and that is why I think that I had the sense in me that I don't want to go near the trainers. I don't want to go near the place ever again. I have never been back. I have never been back once. Everybody has been asking "when is (R3) coming to visit?". I have been encouraged to go and all that but I find that I have this block. It is not that I don't want to go, it's just like this thick block. So I think it creates that feeling that once you, because you could not leave the field, you were actually imprisoned, right, and you were forced to sell your soul in order to survive, you sell out hugely in terms of your beliefs, in order to survive, in order to get that coveted degree that you want. Bottom line, I mean that's the honest truth. I came far and I gave up so much to get this degree. I was not going to do anything that was going to jeopardise it even to the point of having to sell my soul. So I prostituted myself so that I could actually get my degree. So then when I am allowed to leave the field, I leave and I never look back, because you never, it's like asking a prisoner would he ever go back to visit prison. Now that's the kind of way that I think of that. For me it was such a bad experience that for people to ask me "aren't you going to go back to visit?" I actually get annoyed. I remember feeling annoyed with (student) one day when in all innocence she said to	4

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		me "ag just take a drive out there one day". And I found myself, but I did not tell her because she was in all her innocence, you know, it was like at that moment I thought to myself "doesn't anybody understand how bad it was?". It was like I have been in Pollsmoor Prison, or I have been in Weskoppies, and people want me to go back to prison, and then go back and say "hi" to the prison warders.	
586	J	It is interesting that you relate it to a place like Weskoppies which is a mental institute.	
587	R3	Yes, but I mean what is the difference because the same principles of institutionalisation and indoctrination and mental brain washing take place? I have worked in psychiatric institutes and I know how mental the staff keep patients. And what's the difference as a trainee where you are forced to adopt certain ideologies and you are not given the space to comment on it and say how you feel? What's the difference? It's brainwashing that's taking place.	1
588	J	Earlier you spoke about your training context as a psychotic-making context. You also spoke about how your training context focused on systems and interaction. Then you said that the context was fraught with double binds and that the trainers themselves taught you that to diffuse a double bind you need to metacommunicate on the process. But now you are saying that in the training context you cannot metacommunicate on the process.	
589	R3	You can if you are prepared to take the consequences.	
590	J	And what are the consequences?	
591	R3	The consequences are that you might loose your job. It's as simple as that.	5
592	J	Do you mean getting the degree?	
593	R3	Or not get the degree. What happened to that (student)? (Student) got a fifty percent. You get a low mark and your supervisor sabotages your future employment like he did with her [student]. You know because ultimately the trainer decides what you are worth. I mean, for the kind of expertise that I think I brought naturally to my training, to the kind of therapy that I do without the influence of training, I was not given in terms of marks the acknowledgement of that. You see. So it is up to the trainer at the end of the day to decide what your worth is.	3 5
594	J	And in the trainers' decision of what you are worth what are the criteria, on what do they base their evaluation?	
595	R3	Exactly. And then they also have the right to nicely explain this in a way that absolves them. So the trainers will tell you that marks don't say anything, marks are not important, the number that is next to your name, because they say "we can never put a numerical number, we can never give how you do therapy a score". So that is the way that they rationalise the fact that they don't follow a decent system by which they score you accurately or as accurately as that scoring paradigm allows.	3 4 5
596	J	You said that the trainers say to you that they can't give you a mark or a percentage, and yet, what did your report say?	
597	R3	A mark or percentage. It has a certain reality in terms of the external world. It is marks and percentages. People don't want to hear what you have to say about me if you were my trainer. They look at the score that you gave me.	5
598	J	But your trainer is denying the importance of this score.	
599	R3	That happened all the time. That double standard. On the one level it is denied and on the other level it happens. So you see this is where the psychotic-making takes place, because there is a constant interplay, or in and out moving, between reality and the ideology of the	1 3 4

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		training. So the trainers, because of their power and because they are trainers, have the right or the ability to constantly infuse your reality with their ideology. And that was the thing that was constantly taking place. So now you as the trainee not having any background, say now if I was a student of twenty three years old that just moved out of varsity into my training programme which many of the students do, you have no way of actually being able to evaluate or examine this ideology that constantly interacts with your reality. And can you see the importance of what I am saying of where the trainers absolutely have to make overt their ideologies so that it allows the trainee then to keep the two separate or to see how the two overlap. And in our case we were constantly infused with or onslaughted with their ideology and we then had the responsibility, over and above having to train ourselves, or get ourselves trained, to constantly manage this infusion of their ideology with our reality. That, <i>daai maak jou mal</i> .	5
600	J	You said that the trainers have the absolute power at the end of the day to attach a percentage next to your therapeutic skills, but they deny that they can do that yet they actually do do it. So they have the power but in denying that they are actually diffusing the issue.	
601	R3	All the time.	3
602	J	What about the agenda and the rules?	
603	R3	What agenda?	4
604	J	And the purpose, the purpose of the clinic, the purpose of the group process that is provoked?	
605	R3	I think that the purpose of the training is to produce effective psychotherapists. The purpose of the training at (clinic) is to produce effective psychotherapists within the definition of (clinic), which is probably a trainee that is comfortable with marrying the African traditional paradigm with so-called Western psychotherapy, somebody who is quite comfortable to consult with a sangoma, who is quite comfortable to call up the ancestors, to make those kinds of rituals, somebody who, <i>ja</i> , who, that's the sense that I got.	
606	J	But if you do not subscribe to, or advocate, this idea of calling up the ancestors and those particular rituals and things are contradictory to your own culture, then you sit in a position where you have your own set of beliefs which stand in contradiction to what is being imposed on you, what happens to you in the middle?	
607	R3	I think that is where you are constantly conflicted. And you kind of find a way to circumvent that. Students use all kinds of ingenious ways to do that.	1
608	J	What were your ingenious ways?	
609	R3	I think by kind of probably going along with it and pretending that I was fine and that I was comfortable with people shrieking like cows and falling to the ground and loosing consciousness. I find it quite appalling, I find it quite gross to put it plainly.	a
610	J	Don't you, within yourself, find it out of integrity to have to play that game to get the degree?	
611	R3	Yes absolutely. And I think because there is such a need for me to be congruent and to be honest in the way that I relate I find it extra stressful when I am forced to go along with the <i>status quo</i> . So I think that stayed with me constantly and that is why it had psychic repercussions for me to the point that I found myself always having to talk about (clinic), and even now when I talk about it sometimes, you can still see how difficult it is for emotionally. I mean it is now two years, a year, going into the second year, and I think it will always be emotional for me. It caused a lot of psychic trauma. I always had to, I get very upset when I explain how these trainers were just expecting me to fall in with their way of doing things. I	1

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		must say that I found it extremely damaging for myself. I mean I think that I was even one of the stronger trainees and it was not going to break me, not at all. But I think that it did create a lot of psychological trauma for me, and I find that I was not in therapy, but I definitely needed to be, to the point that I felt that I needed a space to just deal with the (clinic) stuff. So I would have preferred actually to have gone into therapy just so that I could have a safe space where I could process that. But I did not have that, I could not afford to go into therapy.	
612	J	Can we go back to the evaluation process? What is it that got evaluated?	
613	R3	You see with the overt rejection of anything that is certain and any kind of expertise there is a clear bias against anybody especially a trainee who presents themselves or put themselves as any kind of expert. So if you are going to come up with any kind of behaviour or any kind of certain techniques in psychotherapy that work, you will shoot yourself completely in the foot in that context. So there is this sort of glorification of the person who is able to wallow in uncertainty, and kind of have this pseudo-humility, kind of what my supervisor defines as good and <i>kwaai</i> . Okay, now I think then that given that then what gets evaluated is the ability to which the student meets the criteria of the trainer as to what constitutes good therapy and what constitutes a good trainee. So not just, I don't think that it's just okay to say that it is subjective, but I think that it is important to define what subjectivity is being asked for here. What is the definition of their subjectivity? They don't like you rocking up there with your BMW, they have a problem when you display your jewellery and your gold and all these obvious trappings of your success. So the person who is, the trainee who is going to get the highest marks will be the one who is best at donning African beads and bangles and kind of fulfilling all the criteria of good therapy in their, the trainers', definition. (Student) would never had made the grade, because she flaunts, she is vulgar in their definition, because of her affluence and the way she flaunts this, and how dare she be so comfortable with all that material wealth. It is ludicrous. That is why I noticed in our supervision how the supervisor tended to attack her. You see, so, with that kind of bias creeping through, what objectivity are you hoping for?	a c 1 4 5
614	J	At the end, when the trainers attached a percentage to you what were they evaluating?	
615	R3	They [faculty] evaluate you to the extent that you become a carbon copy of them.	5
616	J	Which is a commentary on what? On your ability to study a text book?	
617	R3	No, on your ability to read your context and to deliver what your context wants, how shrewd you are and diplomatic and how clever you are at responding to context.	a
618	J	So are they evaluating the 'self' of you?	
619	R3	Yes, for sure.	5
620	J	Or the 'self' that you present and the extent that you play the game the trainers want to see.	
621	R3	Yes. So at the end of the day, you know I also think that we actually did very little theory and there was very little kind of overt matching the theory with what we actually do in therapy. Like I remember once when we had a lecture with (faculty) it came close to that when he asked us in which way does, we were studying those Milanese articles on the interviewing techniques, and I explained how valuable I found that in the (clinic) context where you don't just ask people where they live but you find out if it's a sink hut, or just a stable, and how many families live there. I found the questioning techniques of the Milanese very useful in terms of the (clinic) context. But that for me was a once off, where you actually, where I found that there was a very nice way of making the theory relevant to the actual therapy that we do, but other than that I	1 4 5

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		never actually found that there was that kind of attempt in bringing objectivity just in terms of fitting theory with actual therapy and then actual practice. There was this constant sort of flagging of how we are systems and how we work with the suffering of people and how we work with the souls of people and how we, but you know actually making relevant to say what Minuchin does with his lower class communities that he works with and the parallel with our lower class communities and how we work, there was nothing. There was no questioning of how students who are socialised to be middle class and have middle class values, regardless of how black you are, by the end of your training you are so white and so middle class, how the hell do you fit with these lower class clients? And there are volumes being written about the conflicts and the difference in expectations and in styles and things that lower class clients versus middle class trainees or students bring to the therapeutic encounter. Nothing of that featured in our training. It is just wishy-washy, you know we are just making community and (client) is my sister and it's <i>gemors</i> . Ja, let me not go there.	
622	J	Have you read the theory which distinguishes between being accepted, or being rejected, or being disconfirmed.	
623	R3	Yes. I used to think that being rejected was the worst. But being rejected is not the worst. For me the whole (clinic) scenario fits closely with being disconfirmed because you never knew. At least when you are rejected you know what you are being rejected for and you can take a position against that either by leaving or by saying okay it does not matter, or rejecting the person back, or something like that. Whereas when you are disconfirmed it is a much more subtle process because at the end of the day, or when you finish at (clinic), you never, I never quite knew as a student whether I was making the grade because it is kind of not allowed that the trainers give you that kind of certainty. In that context you do not operate with certainties so I am never told that I am a good therapist or that I am a bad therapist, or this is where I need to improve or that, you know. So I think that at the end of the day it is probably a process, a strong process, of disconfirmation that takes place because you never know. You cannot leave the field, there is a double bind, you cannot comment on the process, there is never clarity as to what you are expected to be. I mean the first time that I knew, and I got such a fright, was when (faculty) took those (university) students to task for just at the end of their year, in October, when they just decided that they are terminating with their clients because it is close to exam time and they can't. They were hauled over the coals and I remember (faculty) saying to them that he questions their commitment. And this was the first time that I realised when he told them in no uncertain terms that he was actually very disappointed in their low level of commitment, he expected them to be at (clinic) in more than a capacity as just students, and the fact that they now just willy-nilly come to the end and just decide to leave, he finds this wholly unacceptable. And he took them to task. And it was the same in my last year when nobody was carrying chairs and what was essentially an organisational dynamic became a moral issue, and a moral failing of the students. A judgement of self. Of course it morally implicated the students always in a negative way for their [faculty] failure to bring some organisational structure. If you want chairs to be carried out you better organise for it because otherwise what happens there is what happens in any organisation if you don't organise it.	3 4 5 10
624	J	You spoke again of the lack of structure. In your training situation you also said you were disconfirmed. What would have happened if you went to your trainer and you said that you feel	

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		that there is no structure?	
625	R3	Well you don't get accepted and you don't get rejected. You get disconfirmed and told that the problem is you own personal pathology.	8
626	J	If you comment on that then what happens to your commentary?	
627	R3	Oh classic. I would love to explain that. I think that, what happens to your commentary is that (faculty) is very good at acknowledging you by saying you bring the courage of taking issue with what you think is unfair and not right. Then you are beautifully acknowledged and commended for having the courage to bring the voice of dissent. Right. And that is where it ends. And in that your whole being is disconfirmed. The issue is never taken up. So process-wise they are excellent at acknowledging you and saying you have the courage and it's beautiful, and before you know nothing comes of it. Your question is never addressed. That is what happened when I brought up, way back in the first year in the first month or so when we went to (faculty)'s place and we sat in that <i>rondavel</i> , and I questioned the use of the talking-stick and the way everybody was so shocked but in admiration of my courage to question the parents. But my question was never answered.	4
628	J	So what does that mean? You are disconfirmed and then the disconfirmation is disconfirmed.	
629	R3	Yes, yes, yes. That is the only way of putting it.	4
630	J	You have already answered this question, but I would like you to answer it again, thinking carefully about it this time. Would you describe your training context as a context which has the potential to be psychologically damaging?	
631	R3	I think that everything said so far indicates that very clearly. I think I would like to put it nicely by saying that I believe that any context of training in which the supervisor fails to bring the expected standards and criteria and structures of clarity, of guidance, of guiding the students on where and how and providing that kind of support, and secondly that where the supervisors, especially in a multi-cultural context where you have all these issues of racial culture, class, and all that overlapping, failure to overtly clarify the trainers' ideology, their position regarding all of these things then the context becomes a potentially psychologically damaging context.	4
632	J	Of the damage that you believed you sustained, what for you was probably the most pertinent?	
633	R3	You know for me.	
634	J	You may shed a tear.	
635	R3	I think I am actually the most harmless person, contrary to what people may believe, because it is impossible for me to harbour malice. I get angry and I say my say, but I don't harbour malice. But the worst possible thing that you can do to me is that you must never shut me up because I like to say what I believe and I like to express my opinions. I am very opinionated and very seldom keep it to myself, and that's all I need from you. I don't ask you to change. I don't even ask you to take heed of what I say. All that you must do for me is that you must not shut me up, because that is when I start to feel. You know I am a free spirit in my mind. I need my mind to live, and I need to have my beliefs because I am an independent thinker, and I need my own reality to be expressed. And if you interfere with me expressing my own reality you will lose me and you will lose me permanently and completely because I am not going to allow you to inflict more damage than what you can in that context. But I will try and leave the context as soon as I can because it is severely damaging. Now for me if I have to sum it up, what was the worst kind of damage is that I was forced to shut up, and that for me was the worst. I am not going to	c

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		run to the police, I am not going to take you to the CCMA, that is not the way that I operate. I am actually pretty harmless, but then you must not shut me up. And that is what happened on my training, I was forced to keep quiet and that was very damaging for me because I have a need to keep my own reality alive for myself. I don't mind it if you don't accept it, but for me, I need to believe in what I do believe and that is what I was robbed of. And that was huge for me to handle.	
636	J	Would you do the training again?	
637	R3	No, please. Okay let me think about whether I would go back and visit Pollsmoor Prison after being incarcerated there for 'x' amount of years. Never.	
638	J	If you decided that you would do it again do you think that you would actually survive it?	
639	R3	You know if I have to do it again I would want to have the resources that would allow me to open my mouth. I must be financially stable, have my own income, have my own power base, and my own attorney, and just have the comforts and resources that I think gives you the opportunity to open your mouth. And then be able to. Like I would want to take people on as an equal, and not a pseudo-equal. Like I always had to consider my position, if I got kicked off the course where do I go. I was in a vulnerable position. If I do it again, if ever, if, then I would want to be in a power position to do it. Because you see that kind of damage and that kind of denial can only happen in a context of extreme imbalance of power. If I am in a position where I come with equal power it will not happen to me. So what I am actually saying to you is that I could never go back into a situation like that. Because if I go back having the resources, and having the power it will not happen.	3
640	J	It sounds like if you went back there knowing what you know now you would not allow yourself to behave the way that you did. And for you not to do that means you are not going to play the game. And to not play the game means you would most probably be put off the course. And to be put off the course you would need to have the resources to challenge that at that level.	
641	R3	I did not have an attorney. I did not have money. So I mean, that is why the trainers get away with what they get away with. And also the ability and the power to evaluate you on yourself, claiming the superior knowledge of knowing what type of self, what type of individual deserves to pass and not fail.	3 5
642	J	That sounds very confusing in itself.	
643	R3	But I mean they were not able to sort their own lives out. They become, they subjectively evaluate us in terms of our personhood, and I think that is where the gross disrespect and contempt that I felt for them came in. You see. I don't mind getting feedback, even if it is uncomfortable for myself, that's the way that I grow. But I am a bit fussy about who I take that feedback from. And in my opinion you should be worthy, or have the capability of standing in judgement of my person. The judgement I don't mind, but you must have, like I mean the once or twice when (faculty) [head of department] gave me feedback that was a bit difficult to swallow, I gladly took it because he came from a position in that specific context and on that specific area that he was commenting on, that I knew he knew and he could see through me and he gave me feedback that was spot on and I accepted it gladly, and it was difficult. I don't have a problem with a subjective evaluation <i>per se</i> . I have a problem with whether people actually have their act together, whether they are worthy, whether they fulfil the very criteria that they are using to evaluate me.	a 1 5

Ref		Content	Th
644	J	We have spoken about a lot of the dynamics that are created in the training context. Do you think that the trainers have an awareness of the consequences of their actions?	
645	R3	I don't think so.	
646	J	You don't think so.	
647	R3	You know why. This is my own subjective opinion of where I think they are at. I think that they are people who have not really explored their own issues sufficiently. I think that they are actually very neurotically involved. Actually, and I think you must be very careful when people have a neurosis and you knock against that neurosis, it's very dangerous because of the reason why people hold on to certain neuroses. I think the trainers are neurotically involved. That's my personal opinion.	
648	J	What has me thinking about this particular question is that you have a trainer who trains you, who teaches to you that if you present somebody with a double bind, and that person cannot flee the field, and that person cannot metacommunicate about the process, then there is a very strong possibility that that person will become 'psychotic', this 'psychotic' flight from reality as we know it. Now somebody who is teaching you that is presenting you with a double bind and precluding you from diffusing that untenable double bind. Can it be that that person is unaware of the process that he or she is enforcing or is it just by accident?	
649	R3	But you know they are not unique. I think that the fraternity itself seems to attract certain people where their perverse need is to exercise that kind of power that they do have. So on the one level I am saying they are not aware and that kind of, but that does not absolve them from responsibility, because for me the awareness does not necessarily translate into the fact that they are not taking responsibility. I mean if you look at some of these (university) people, that professor (faculty), that professor (faculty), I think psychology is fraught with people who are funny in some way and especially these people in power. So it is actually not unique and it is not new that they are so unaware of what they are doing. But whether unawareness means that they are not responsible I cannot accept that, there I won't go.	
650	J	Is there anything else which you would like to add?	
651	R3	No <i>ek is uitgepraat, ek het nou my sé gesé</i> . I think it was actually very therapeutic for me. It actually was like a debriefing. Because even when you go to a therapist with this unless they have actually been in that context of (clinic) it is very difficult to imagine it. It is the kind of thing that you can only, once you have been in the context, you can only understand the experience. But I think that once you have spoken to a person who has been in that context themselves it becomes more of an abreaction. Because, wow, you have to have been there to believe it, because you explain to people, people cannot visualise it. That's my story, and this has been so cathartic for me it feels that now I can move on.	

3.3 Interview with respondent R4 from university 3

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652	J	I would like you to discuss your experience of your clinical psychology training.	
653	R4	Okay.	
654	J	Your university days, perhaps the best is to start off with what comes up for you and we can take it from there and see what develops out of that.	

Ref		Content	Th
655	R4	How far back do you want to go, from the BA or just from the Masters?	
656	J	Just the Masters.	
657	R4	<p>Okay. Well the first thing that I can remember is the selection. It was the first time I had gone for selections, the first year, but it was the third university I went to for selection. What struck me immediately was the way that (university) handled the selection. It was a lot more warm and human than any of the other universities that I had been to. They made you feel welcome, there was coffee breaks, and the entire department introduced themselves first. It was not just like a cattle-herding which I remember a lot of the other places [universities] were. The training, okay, so <i>ja</i> then the selection was done. For me, personally it involved a move, also it was quite a big thing. I was worried about the institution being Afrikaans and also it was not one of the places I had automatically thought of when planning the Masters, there were a few universities that kind of stuck out in your mind. I started there. The training itself was very global in the sense that it was not one specific approach, which I liked a lot. Some people have criticised their [university] training in that they teach you a little bit about everything, but nothing in depth. But for me personally, and this was kind of also reinforced in the internship, I was glad I had that very broad base because then the approaches I wanted to learn more about, I was able to do that on my own. The subjects that we had there, we had a variety of different theoretical approaches, we did Gestalt, we did the humanistic approach, cognitive behavioural, psychodynamics, a little bit of object-relations, but minor. They have a very strong child component there that made up a large part of the course, excellent child psychology lecturer. And then, also, the neuro training was very, very good, very comprehensive as well. We did smaller workshops and things like cross-cultural psychology, the psychologist in the hospital set-up, sex therapy. We did family, we did marital couples therapy. It was actually really pretty much a bit of everything. If I, listening to other interns, basically from the eight of us, say I would compare (university) with (university) with (university), each of those places would have some of those, but from what I heard my university was one of the few that seemed to have all of them. So in that sense the training was very broad based.</p>	
658	J	You say that when you went for the selections the attitude of the faculty was very different to the other universities. Were their attitudes sustained throughout your training?	
659	R4	<p>Yes. Which led me to believe, because at the time, the year after I did my selection my girlfriend was also going for it, so I was actually entrenched in the selection process for two years in a sense, and I eventually got to the point of trying to check out why some places select certain people and other places other people. I could never find a common denominator for the people who were selected by one spot, and eventually I took more of a philosophical route and I just said "you are selected where you are meant to be" whatever that might mean. Because it was sustained. They were warm, they were supportive, they were caring. And just in terms of my own personality, it fed me, like, I think none of the other places would have.</p>	
660	J	What happened to you as an individual? What changes did you go through?	
661	R4	In the Masters year specifically?	
662	J	Yes.	
663	R4	<p><i>Ja</i>, that is quite difficult to answer. I was actually talking to someone about that yesterday. I don't know if it is because of my age, but whilst my colleagues in the Masters were sort of talking about these major changes and insights that they had gained, I never really felt that that</p>	

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		happened with me. Not that year. The internship year perhaps, but with the Masters the one thing that did come out was that it gave me a very good sense of my own competence. <i>Ja</i> , I think because I was for the first time really exposed to patients and I was doing therapy very independently, that is their system. You get an office and you, it's like a private practice, you book clients and you go on. And I think it was the first time I had really had an opportunity to work with patients rather than just through the BA and the Honours which is a lot of theory and a little bit of practical in Honours, but nothing substantial. So that's what I have mainly got out of the Masters, is this feeling of "oh okay I was right all these years in pursuing this because it is something that I enjoy and I do seem to be competent and I can make a difference".	
664	J	In terms of your own 'self' were there any realisations or did you experience any difficulties?	
665	R4	I have to say that there must have been something. But to me that was really a difficult part of it because there was nothing that stood out. I know that I looked at a lot of my own issues that I had been aware of previously and I suppose at a stretch you could say that I looked at it from a slightly different angle, but nothing monumental changed.	
666	J	In looking at your own issues was there any involvement from the faculty or your group of students?	
667	R4	<i>Ja</i> , we had group work where we could bring whatever we wanted to into the room, and then we were supported by a lecturer as well as your colleagues, obviously also in supervision. But I think I limited it there quite a lot because I made it clear that my supervision I wanted in terms of the professional aspect. I didn't really want personal supervision.	
668	J	Was that okay with the faculty?	
669	R4	I had two supervisors over the year. The first one, yes, but funny enough in his own way he actually brought the personal stuff in anyway, but in such a way that I wasn't necessarily even aware it. The second supervisor was more, no he wanted more personal stuff as well.	
670	J	How did he treat that information?	
671	R4	To the best of my knowledge it remained confidential. I don't think it was ever shared with staff members, not that I was ever aware of. <i>Ja</i> , I was very aware of being a student under someone who is assessing you and still having to share some of these things. I don't think that I could say that it had an effect on our relationship on other levels. You know being in a position of being almost a patient or client was separate from when you were in other contexts like the classroom or whatever.	
672	J	Did you feel ever that you were being pushed to expose or disclose your own personal problems?	
673	R4	Yes, there was one lecturer specifically who comes to mind, who really wanted to put <i>angst</i> out on the table and fiddle with it a bit. I think with the best intentions. I think he genuinely felt that it would help you as a student or as a therapist. And also I think he wanted to help. But I do remember that whenever he specifically did it it was always in a group context. It was towards the end of the year when there was a nice cohesion in the group, but it just seemed inappropriate because he would push, even when you said "look I don't want to discuss that, and I don't want to discuss that now", he would say "yes, but it would be important for you to discuss that" and he would push you to do so.	
674	J	Did he, in your opinion, treat that information with respect?	
675	R4	I think what was disrespectful was the fact that he wasn't listening to what people were saying	

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		when they would say to him "I don't want to do this". That I found very disrespectful. How he handled the information once he had gotten that out of you was, I think, respectful.	
676	J	And if you challenged him on something like that by saying "no I don't want to go down that road", what was his response to that?	
677	R4	For me personally he did actually accept it, but I was under his supervision at that time so I suppose he thought that he would get me at a later stage. <i>Ja</i> , he let it go, he allowed it. There was one of my colleagues I know that when she said the same thing he was I guess a bit sulky. He did not punish her, if you want to put it that way, but it created an atmosphere in the group, and I think it had a lot of negative effects on her relationship with him and even on the rest of our relationships with him, at least mine. I was annoyed.	
678	J	Did you feel in your training as if your 'self' was under scrutiny?	
679	R4	No. I felt that in the internship year, yes, but not. I think I was also, just to establish that, it was with the Masters, from very early on I was very secure in my place in the department. I don't know whether that is because I was just cockier or whether it was from feedback. But there was definitely feedback, but I didn't feel that I was in an inferior position even though I was a Masters' student. I never saw that power structure as "this is a very important lecturer and I'm the student". So I am probably not the best person to say. I mean I was on a totally different level to, for example, other colleagues. Because they were originally students who had done their Honours at that university, so they had a long relationship with the lecturers, and they were mainly younger. So I don't think that. I almost want to say in a strange way that I would not have allowed myself to be under scrutiny. It wasn't something that applied to me the most.	
680	J	Did you find your 'self' scrutinising your own behaviour?	
681	R4	Yes, that I did often. That I did very often. Only in a professional context. You know "why would I do that?", or "how do I handle this?", or there was once a bit of an ethical question that came up for me, "what should I do?", and I remember thinking at the time with some pride that "oh wow I have got an ethical dilemma". You know it was the first time. <i>Ja</i> , I second-guessed myself a lot. Also on the personal level because at the same time that I was doing the Masters in my private life there was a lot of stuff going on. As I said moving away, I was living with my girlfriend for the first time, so there was a whole dynamic going on there. I didn't know anybody in the city that I was living in, so I was making new friends as well. So, <i>ja</i> , that happened a lot.	
682	J	Was your history ever used in anyway by the faculty to explain your behaviour?	
683	R4	I think in a sense my history might have been used as a way to define myself, which is similar but a bit different. The fact that I had grown up in (country), or the fact that I was English, the fact that I was from another city. Those were very central to the way I was treated, especially initially by the faculty. Again my age played a big role. They [faculty] assumed I was more mature before I proved that I was.	
684	J	Did you ever have any conflict with any of the faculty?	
685	R4	It sounds like such a Pollyanna existence, but I must be honest and say "no". That's why it was such a good experience to me. There were times when I was annoyed obviously, but conflict, I take it you mean where it was out on the table and we were discussing it. No. The annoyance was never to such an extent that it was a problem that needed to be discussed.	
686	J	So you didn't feel that there was any particular issue that you felt strongly enough about that you thought you had to comment on it or communicate it to the faculty?	

Ref		Content	Th
687	R4	No that did happen. I made a point of saying more than once that I felt that they needed to be a bit better organised and maybe a little more structured in terms of knowing when scheduled classes were going to be cancelled, instead of us coming in, we needed to know about it. And also even the way that the lectures and the workshops were set-up was very confusing to me because I like structure. We wouldn't handle a section and finish it and move on, we would sort of be constantly, we would start doing one but then two hours later we were doing something else, and this would go on for a week or two and then there would be a break for a week, and then they would bring in a third one and then two months later you'd finish up what you had started at the beginning. So it was very fragmented. I don't think that was negative in the sense of the learning, but it was negative in the sense of my planning, you know it was difficult for me to sort of get my mind around this because I could never really finish something.	
688	J	When you approached the faculty on that particular issue what was the response?	
689	R4	They listened. A lot of them even agreed, but I think for practical reasons at the end of the day it was just sort of "well that's the way it is, we will look into it". And funny enough they did and they actually did change it, but not during my time there.	
690	J	Did you feel that the faculty heard what you were saying but did not really respond to it?	
691	R4	Ja, the message was "we hear you and it's valid, but there is not really much we can or will do about it right now, you know that's just the way it is", but in such a way that you felt heard, or I did. I didn't feel that they just fobbed me off.	
692	J	Did you find ever that there were situations where you were being pushed into taking risks in terms of your own 'self'?	
693	R4	Oh, let me think. I don't know if this is answering the question, but there were times when I felt overwhelmed, which was unusual for me, by the fact that there was a lot of expectations placed on you. It was a very hectic schedule, very heavy workload, they also have a very strong academic history, and that was, you were very aware of that. So I mean it wasn't a risk for me, but I was very pushed and I was almost overworked and I was tired the whole time and I was always on the move and extremely busy. So that was very tiring. In terms of therapy, no. As I said, with my first supervisor I specifically said "look let me get on with it and then I'll come to you if there is a problem" and I appreciate the fact that he allowed that. I know that was a problem for some of my colleagues, not the faculty, but some of the other students because they said "but how can you just sort of be thrown into the deep end like that?". And I said "no but that was my choice". I don't consider that a risk because I was monitored all the time so there is no way that I could have done any harm to a patient or to myself. But it wasn't sort of in your face supervision. In terms of self-disclosure in workshops, no I don't think there was ever a time where I was put in a risk situation. There was a lot of respect with the exception of that one specific lecturer. If you got to a point there was like a time-out mechanism where you felt "look this is enough" then it was respected. You didn't have to go further. They did not push and pick. Invariably what would actually happen was that the lecturer would come to you privately afterwards and say "look this was probably something that was difficult, if you want to talk about this then I am here for you" more as a supportive role than as a pushing. So no, I didn't feel that I was pushed where I felt that I was in danger of anything.	
694	J	Were you ever encouraged to challenge your 'self'?	
695	R4	Ja.	

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696	J	How did the faculty do that?	
697	R4	I suppose the mindset. There was, the whole idea was "well think about what you're doing, think about why you are doing it, think about how you are doing it, you don't have to even discuss it, but just be aware". And for example again, sorry I am talking a lot about other people, is that okay?	
698	J	Yes, that's fine.	
699	R4	Because I kind of jumped in anyway, so it wasn't really an issue for me but there were specific colleagues of mine who felt that they couldn't work with children, the one, and the other one felt that she wasn't able to work with pathology. And I wouldn't say that they were ever pushed into it, but they were sort of encouraged to reconsider that perception and they were supported through it and they did reconsider and they did work with children and pathology and it worked out nicely. It just showed me that the faculty, in a very, look it really was Pollyanna. I had a great year, they were warm, they were kind, they were supportive, I had nothing to complain about. So what I found them to do was to see where you believed you had some sort of restriction and in a very gentle way to help you to get beyond that but you almost set the pace yourself. You know if you really said "look I am not doing it", then they would say "fine". But then they would also say "then you must be aware that you are not prepared to do this, you must know why you are not prepared to do it, and once you are qualified you must then not try and do it, because, for whatever reason for you personally, you are not going to be helping anybody, least of all your patient or yourself".	
700	J	If the faculty are saying to you that you need to be aware and you need to think about things within yourself how did that play out in terms of the idea of observer and observed?	
701	R4	What do you mean? If they were wanting you to sort of be aware of what is going on they would be observing this internal process.	
702	J	No, what I mean is that you said earlier on that you were monitored quite closely, which says to me that the faculty are observing your behaviour.	
703	R4	In supervision, <i>ja</i> .	
704	J	But at the same time they are saying to you that you need to be observing your own behaviour.	
705	R4	Yes.	
706	J	And I wonder whether that doesn't lead to confusion as to whether you are the observed or whether you are the observer. What I am getting at here is that in your training, was the studier, who was you, also the studied?	
707	R4	Yes, I think that it is possible to be the observer and the observed and I think that that was the case. Again, for me specifically I was, I think I was more the observer than being observed because I was pretty much, more so than most of my colleagues, by choice, left to my own devices. There was no point where I felt that I was being analysed and assessed and you know these copious notes being written about you know (R4) said this in supervision. It might have been happening, but I was not aware of it. In workshops, for example, another one that springs to mind, although the context also did allow for it, the lecturer did make commentary on what she was observing in the workshop.	
708	J	What sort of commentary? Perhaps you can give an example?	
709	R4	Well, she was saying her perceptions of the kind of person you are. But it was very much from her personal opinion. It was not based on her being a lecturer, it was not based on	

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		assessment, as part of a study programme. It was, she would even state it as such, she would say "you know as I have gotten to know you in the passages" or whatever, because it was the first workshop we had had with her so it was also the first opportunity she'd had to work with us. She would say for example, "you know you strike me as somebody who is very interested in what's going on around you", for example. And then you would say "ja, well that's true". And then she would say, well now I am just making this up I mean "but how do you bring that into your daily life?" or "how does that help you in your relationships?", or whatever. That sort of thing but maybe naively. I saw it more as a sort of getting-to-know-you session rather than a very clinical observation stance. Because for me, if we are talking about observation it is almost as if you are being critiqued or assessed, and from the moment that I got selected the assessment portion was over. That was the message that I got, and think that was the message that I was given. It wasn't just my perception "that look we are not here to now second-guess ourselves whether you should be here, we have invited you, or selected you" or whatever "now we are going to get to know you". I suppose that it was more than just on a social level, but I always felt that they were trying to get to know you as a person rather than trying to get to know you in order to, I don't know, to somehow direct you. Am I making sense?	
710	J	Yes, it is making sense. I am finding it very interesting because in most of the cases the opinions from students that I have spoken to has been that the faculty continuously push you and force you to bring this 'self' and to expose this 'self' and use that information in future conflict situations. For example, if they went to the faculty and said that they have a problem with structure then instead of dealing with that the faculty turn it back onto the student and say that it is rather the student's own pathology than the lack of structure <i>per se</i> and the student needs to work on that. So I find your perspective very interesting.	
711	R4	That very thing that you have just described now is what I experienced in my internship, and that is why it was so difficult for me to handle. Because at one time you are being told to be self-disclosing and then whatever information you give out, this is now during the internship, it is used as a weapon against you. But I never, never had that in my Masters. Look don't get me wrong it's not as though they [faculty] went through with blinders on or they felt "oh well obviously you have got these problems". They were very aware, I mean they are very bright people but I think they probably helped you along at your own pace without you even knowing it. I know one of the lecturers in a social context so I don't know if it was, it was probably a personal decision rather than a departmental decision, they said "look my philosophy is", and I took it to be their philosophy because that's what I saw with all of them, "is that we are not here to break you down, we saw something in you which is why we selected you, and we are here to build you up, but that does not mean that you are now perfect obviously, there are things that you need to be aware of and you will work through those, but why hammer on those for a year, there is another side to it, there is also a strength side or a positive side that can be built up". I think that was very much their philosophy.	
712	J	You said in the workshop this one particular lecturer said that she noticed things in you and she would comment on that and then she would ask you how you used that in relationships.	
713	R4	Or something along those lines.	
714	J	With regards to that do you perceive a distinction between being a therapist and a non-therapist. In other words do you think that you can be a therapist at one time and a non-	

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		therapist at another time?	
715	R4	I have never really thought about that. I would love to say "yes" otherwise I think it would be very difficult to get through life if you were in therapist mode the whole time. I mean just from the philosophical point of view you were a person long before you were a therapist, arguably. But I think it would be naïve also to think that if you are socialising with someone for example, that the therapist way of thinking is completely lost to you in that social set-up. I mean you are still going to be aware in ways that are pertinent to a therapist because that is your training, that's who you are, that's the way you think. Maybe that is what was impressive about my training is that even though it might have been a therapist who was asking these questions it always came across as just an interested person who wanted to know more about you. Obviously the questions were personal and more probably delved in more than you would ask someone at a cocktail party, but I never felt that I was in therapy. Never. And I also never felt "oh hell what must I answer here?, I mustn't give too much of myself away". I am quite a closed person, but I mean I am very wary, I don't like discussing my personal feelings openly to all and sundry, so I would probably be quite sensitive to that if I felt that I was being probed in some way and I would close up.	
716	J	And if you closed up how did the faculty respond?	
717	R4	Well like I say with the one lecturer he would push a little bit. For me personally I never really closed up with anybody else because it was never like that. It really was a chat and I never felt that the boundaries had been exceeded or that. I never felt threatened. I know that in the one, this particular lecturer that I have been talking about, in the group work, the one student, something came up for her that was very close to home. It was not a direct question, it just came up for her, and she said in the middle of the whole thing "you know look just a sec there's something here". And there was this very respectful silence and the lecturer said "no well that's fine, if you want to discuss it you're welcome to, if you don't that's also okay" also with the understanding that if she wanted to discuss it privately later she was welcome to. And I think that fact that she took a bit of time and we moved on with something else and she said a few minutes later "I actually would like to discuss that". It was something very personal, very painful. I think that shows the kind of context that we were working in. The fact that she came back and said "no I would like to discuss something".	
718	J	What would have happened if you had very strong beliefs or principles about a particular way of being or way of seeing things and you had a lecturer who was teaching you a particular school of thinking? How was it handled if there was a difference between your beliefs and the information that the lecturer was imparting?	
719	R4	Okay. That was actually something that was very important that year because it was a very strong group and it was a very diverse type of group, in terms of all different things, in terms of schools of thought, where we had studied, cultural backgrounds, all the rest of it. And also, I know it sounds very idealistic, but it was a great year, it was so welcome and so appreciated because they loved the fact that this was a dynamic group that wanted to generate different ideas. And it did happen quite often. I think the one criteria that had to be borne in mind when you would dispute something was that it must be done respectfully. I think if there would ever be, I can't recall any conflict about somebody having a different viewpoint, but if there was any it would probably be more about the way it was approached rather than the difference of	

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		<p>opinion. It happened often, specifically with me, where we would be taught something and I would say "ja, but that's only one way, or that doesn't make sense to me, or that's obsolete". One specific that I can remember, that I can remember with a lecturer who has himself very strong viewpoints, this is now a different lecturer to the ones we have discussed, because he is actually quite a specialist in his field, and he was talking about a certain aspect and I said "well that's all good and well but I don't see it as being all that relevant". And if anybody, I thought, wouldn't like to be second-guessed it would have been him, and I was very surprised. His approach was to listen to why and he said "okay fine, that's fine, tell me why you say that", and I did. And then we spent a large portion of time discussing the merits of both but there was no conflict, it wasn't ugly, it wasn't a case of trying to defend, you know one has to be right and one has to be wrong. It was very integrated, and at the end of the day he basically said "yes, well look here what you are saying is very valid and that's one way to go". And I think we all left thinking that now we have learned two different things instead of just one, including him. And the next day he actually came with more books on what he had been saying as well as what I had been saying. And he said to me that he loved the fact that there was all this dynamic stuff going on in the classroom rather than just a bunch of sheep just sitting there nodding their heads and listening and accepting what was being said. And that was, all the lecturers at one point or another said they loved the fact that we get involved, whether it's to dispute things or whether it's just to discuss different avenues. But they appreciated that.</p>	
720	J	Did your university have any particular overriding philosophy or did the university spell out its particular stance, for example psychodynamic, and then say that that is what the faculty will teach you?	
721	R4	No. Individual lecturers had their own preferences. We had a psychodynamic lecturer, not to the exclusion of anything else, but it was sort of his <i>forte</i> , and we had, I think it also depended on what they were doing, some Rogerian, but no, it was not as if there was one sort of pet school of thought or one approach. With our case presentations as well, any approach was acceptable, it obviously had to maintain, you know I mean, it had to be of a good standard and all the rest of it, but it wasn't as if they said "look we would prefer you to do it in a certain way" except unless of course it was for that particular workshop. I mean if we had a Gestalt workshop and had a Gestalt assignment then it had to be Gestalt, but I mean that just goes without saying.	
722	J	Did you ever sense conflict between faculty members in terms of their different points of view?	
723	R4	Not at the time. Since, yes. I don't know, I don't think it was about the points of view. I don't think it was their theoretical perspectives. I think it is more, probably power shifts. I think it is more sort of political. When I say political, what I mean is in terms of promotion and that sort of thing. I don't think it's about the academic side.	
724	J	Did the differences between the faculty ever get reflected in your own group dynamics?	
725	R4	Of the students? No, not that I can think of.	
726	J	In terms of your group, how did the faculty deal with the group, did they provoke the group?	
727	R4	Deal with? or provoke?	
728	J	Possibly both. Did the faculty get involved in the group's dynamics?	
729	R4	In the context, or socially, or what do you mean?	
730	J	In the group context. There were a group of students and there were a group of lecturers, what	

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		were the lecturers' stances towards that group?	
731	R4	I think it differed from lecturer to lecturer, but generally, I think, as a group, the lecturer treated us as students. I know that that sounds a bit vague, but, <i>ja</i> , as students. But then within that there was some personal link with everybody. Because you must remember that from my Masters group, four of them, four or five of them, had basically gone through their entire training from BA level with these lecturers. So there was a long history and it's a fairly small university. Specifically in the Honours year they got to know each other quite well. I do know that one of the people that had, no more than one, that had studied there previously said that it was completely different to the Honours year. Whereas in the Honours year they were just students, now they were treated more like equals. So maybe that brings something too. You see my personal experience was that I had no history with these people, and I genuinely liked all of them, and I never saw them, as I said before, in terms of I am a lowly student and they are a lecturer. I was very cocky to the point that I actually socialised with some of my lecturers which probably doesn't sound that good now, but it didn't seem strange or unusual at the time.	
732	J	How many students were there in the group?	
733	R4	We were nine. Wait let me just think. We were nine.	
734	J	Within the group of students was there any conflict at all?	
735	R4	Underlying?	
736	J	Whichever?	
737	R4	<i>Ja</i> , underlying. Same thing, it never came out. There was never any overt conflict in the varsity set-up or outside of it, because we also socialised outside. <i>Ja</i> , there were things. I mean I know that there were two of the students who never handed their stuff in on time and that would now annoy everybody else, and it would precipitate us saying "you know look you are not pulling your weight, you need to bring your stuff on time". But it never became a conflict as such. We were all very supportive of each other. You know there was a lot of personal, I almost wanted to use the word "tragedy", but maybe it's not as dramatic as that, but there was a lot of personal stuff going on throughout the year with various of the students. I mean there was a bad illness with a family member, there was a divorce, you know there was all sorts of stuff going on and we all rallied around pretty much.	
738	J	You said that two of the students were always late and then the rest of the students said that this was not okay. Did the lecturers ever get involved in that sort of dynamic?	
739	R4	We didn't publicise that because I suppose we had a good group dynamic going on. We didn't want to, well now when I say we I mean I, didn't want. I don't know why others did it, it just worked out that way. I didn't want to create an us and them situation. So we never informed the lecturers. I think they knew about it. I don't think there was much that happened in the group that they weren't aware of. But it was never, they never got involved because we never asked them to. You know we never went to them and said "this is the situation, you need to step in". We pretty much as a group sorted it out ourselves. I think it was almost, for me, I didn't want anyone to be blackened or to be placed in a position where they are made to look bad. Now I know for example that with those two specifically we did threaten at the end when we did not get that good a result, we actually said "look if you don't bring the stuff in we are going to go to the lecturers". And that worked so.	
740	J	What happened during your training in terms of your relationships with you family, your social	

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		network, etcetera?	
741	R4	Before the training?	
742	J	During your training were there any changes in you which affected your situatedness with people that you knew before the training?	
743	R4	Apparently so. I was told as much. I was told that I became a lot more serious, that I wasn't as spontaneous as I had been. Purely from a practical point of view because of the amount of work I saw my family, because of moving, I saw my family and friends a lot less. Although it could not have been that drastic because I haven't lost any of those relationships, even though I wasn't even living in the same city for a year. I would like to think that I have become a little bit more grounded and that did have an impact on relationships. And I did, kind of going back to your question about just being a normal person or being a therapist, I do find that I think about things differently and I hear things differently, which obviously came from the training. What else? In terms of I think self-esteem, having worked in a very insecure position for all those years during pre-grad stuff, never knowing will you be selected, you know, and having done it over quite a long period of time, I think also just being in that position, you know in that context, I was a little bit more self-assured, self-confident, as if there had been a bit of closure. I had sort of now achieved what I wanted to, and that must have had an effect on relationships.	
744	J	Did you find yourself becoming isolated or withdrawn or did people say that you changed to the extent that they did not know you anymore?	
745	R4	Ja, that did happen. Like I say I kind of think it's practical as well. But I mean there are lots of times when I wanted to be alone, where I didn't want to be with other people, even when I knew that I would have a good time, or be with good friends or whatever, I would try and get out of it. I didn't really take that much time to myself to sit and think. I needed, I actually felt the need for more time to reflect, but I needed more time to get things done because there was so much that needed to be done. Not, "we don't know you like this". That came up when I was told "you are a lot more serious and you are not as spontaneous and in a sense you are not as much fun a you used to be". But it wasn't so drastic you know that people had been remarking upon it all over the place. It was just a few isolated incidents.	
746	J	When somebody says to you that you are not that much fun, what does it evoke in you?	
747	R4	Well I don't like to hear that. But I don't think that I can argue with it. You know it also may be contextually. At the time when that was said, ja, I wasn't much fun. But I think generally if I have to now after the fact, I have changed in that respect, I think I am more serious and I am more, I don't know, maybe not as spontaneous, not as, I wouldn't say as outgoing, but I am more careful now, for various reasons. You know in the back of your mind you are thinking, well everybody that you are meeting if it's new people, you know you have a certain professional image almost to uphold. I am very aware of that and I don't like it. But the alternative is to disregard that and I think you will feel though the effect of that on your career. Is that making sense? That was one of the things that they told us as well, almost in the first week, is that you must remember now who you are. At the time I thought it was very pretentious, but it makes sense now because it is a small place. They said that you must remember that whenever you go out in this city you must remember who you are. "Just remember that you are going to be seeing people and people are going to be seeing you, and believe me you are going to be running into them all the time" which is very true. I mean	

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		everybody knows everybody. And at first I really did think that was pretentious but then it made sense to me because if you said or did something on Friday night a week later half the town knows about it.	
748	J	Did you feel that the faculty pressurised you to monitor your own behaviour?	
749	R4	In the beginning very much so. You know if I would go out to Checkers to buy groceries, and it was a Saturday morning and I had been working and you know I hadn't combed my hair or brushed my teeth, I had holey shorts on, a t-shirt, normally it wouldn't be a problem. I would just go and buy my stuff, but I remember a number of times in the beginning I would think "oh no, no, no, no, I'll have to have a shower and sort of do something because I might", and I would, it was a fact, you would run into at least three people that knew you, or that you knew. But, about seven months into the Masters year I just decided this was ridiculous, within limits of course. I felt, you know that you have got your professional actions and you have got your own personal life and somewhere you have got to draw the line. And I stopped worrying about that so much. But that's come back now as I am moving into the situation that I am.	
750	J	What was the interplay between students and the faculty in terms of authority?	
751	R4	Okay, like I say for the people who had been there previously, the lecturers were these demi-gods, and it took them a good six months before they realised. One time we had an assignment and because of all the other work that was handed out the same time it was impossible, we couldn't meet the deadline. So I said to the group, we were sitting together, I said "well why don't we just go to the lecturer and just ask for an extension?". And the four or five students who had been there before said "absolutely not, you can't, she will never allow it, and she will bite your head off" and they were actually quite terrified. I said "no man this is bull". And I went to her and she was very understanding and it was not a problem. And I went back to the group and they were all shocked that she had said this and I actually said to them "you know you must understand that you are now on a different level, you are not just a little pre-grad student anymore, you are now sort of more of a colleague, that's how they want you to treat them and to be treated, so think of them as people". But again that is my own dynamic. I don't really bow down to authority at the best of times. And it wasn't expected of me. As I say I was on first name basis with a lot of my lecturers. And look it didn't in anyway hinder the performance that they gave or that I gave or the expectations. It wasn't that we were now pally-pally and I did not have to pull my weight. But they treated me as a colleague, obviously as a very junior colleague, but a colleague nonetheless.	
752	J	Was there any power dynamic?	
753	R4	Ja, within the department. Like I said, I think, now in retrospect I am more aware of different dynamics between them. Within our group very much so. Of the nine we were five males and four women. And that was the first time that that had ever happened in the history. It was a very strong group, academically as well as personality-wise. And I think amongst the males there was a lot of power struggle to be leader of the group, but on various levels. I mean some people didn't play into it, they just were themselves, and other people tried to get it going type of thing. Specifically what I am most aware of is that two of the males came from outside and, no, four of the males came from outside, but two of them had no connection to this university previously, the other two had. They had had some form of studying there, and then the fifth male was sort of from the get-go at this varsity. And he specifically, having been in the Honours	

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		group there, and, I think, had sort of been the head honcho of the Honours group, was very put out that his place was taken by an outsider.	
754	J	And the power dynamic between the faculty and the students?	
755	R4	There wasn't. With one of the lecturers maybe. It was unspoken with her specifically. You didn't, you could challenge in terms of the work, but I mean if you were given a deadline you would meet the deadline. It was almost as, she didn't have to push the point and you didn't have to push the point it was just an understanding that you had between you. As far as the rest go, no, I can't remember any of them walking in and saying, "you know well I am the specialist, I am the lecturer, I am the know-all you are the lowly student and you will listen or you will adhere to what I am saying". I don't remember that at all. It really was a case of "well this is what I know", and we would respect that because that would be a lot. But at the same time we were also allowed to say "ja, well maybe we don't have that kind of history, but this is what we are thinking" and then we would discuss it and I personally was never forced or told or made to do something. You know I was always almost asked to do something. I think again the unspoken understanding was that I would, when asked I would accept, if you know what I mean. But that was never challenged. I don't know it does sound like Utopia, but I really, I can't remember there being anything like that.	
756	J	In terms of things like structure, purpose, agenda, etcetera, were those all pretty clear?	
757	R4	The structure wasn't. The structure, as I said before, some of the planning it was difficult for me. Well look, when we got there we were given a diary that had been printed up for us, that had everything in it. We knew exactly which class we were supposed to have, I mean from day one until the last class of the year. That changed often though and that was what got to me because it would change and you wouldn't be aware of it until the last minute and that sort of thing. In terms of agenda, ja, I think that was pretty much laid out as well. I think they would say in terms of academics "this is what we expect, this is where you will be, is there anything else you need in terms of training that we haven't thought of?". In terms of practical work, that was laid out by your supervisor. Your case presentations, that was also, it was a panel so there was a lot of feedback so you knew exactly what was expected beforehand and where you went wrong afterwards. In terms of your own development, because, my experience, it was left largely up to you, that was made very clear. They said "we are here for you, we are always available but you are going to develop as much as you need to in the time that you need to" sort of thing. I want to add something there. What wasn't structured which I am so <i>pissed off</i> about was sort of the post-training set-up, in terms of the thesis, not in terms of the internship, we all knew well in advance because we as a group decided where we all wanted to go because we had various options. In terms of the thesis the administrative side of it wasn't, and that's caused a lot of problems since for most of the students, because there are all sorts of admin rules which we were never told about. Maybe they [faculty] assumed we knew them, but that, it causes a problem in the flow of the thesis for just about everybody. Ja, that was something that was a problem.	
758	J	Did you find it easy to metacommunicate about process?	
759	R4	I think so within the actual group, the students, yes. With lecturers, yes, but I don't think it was something that came up all that often. Process commentary was not foremost in the training. Well not as I define it anyway. You know we weren't constantly stopping and reassessing "this	

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		one looked at that one, and that one moved their chair that way". I mean if it was something that came up it was obvious it would come up, but we weren't painful in that sense, we just got on with it, type of thing.	
760	J	You said earlier that you personally had problems with lack of structure. What would have happened if you went to the faculty and said that you have a problem with the lack of structure and they hear what you are saying but they do nothing about it, and then you go back and you metacommunicate by saying that you commented on a process and nothing has happened?	
761	R4	Because I never did anything like that I would be taking a guess. But the fact that I didn't do it I suppose somewhere I would have assumed that it would have caused some conflict that was unnecessary. There must have been a reason why I didn't go back and do it like that.	
762	J	Possibly because it wasn't actually important to you.	
763	R4	It wasn't, it wasn't enough to go that far.	
764	J	Or else it could have been that the actual context, as it defines itself, did not include a place in its definition for metacommunication as part of the process.	
765	R4	No I think it does. I think what would have happened, again if I had to guess, what probably would have happened there would be almost a repeat. They would acknowledge that they had heard what I had said and they would perhaps throw around a few ideas of why that'd happened, but at the end of the day it still wouldn't change. They would maybe then get all philosophical and academic about why there was not the response that I had hoped for when I did communicate it, but I still don't think it would have changed anything. You know then we could have gone on doing this and I probably would have gotten more frustrated.	
766	J	How did the faculty do your evaluation process?	
767	R4	In terms of the year or in terms of the selection?	
768	J	In terms of the year.	
769	R4	We were evaluated on a number of different levels. That probably contradicts what I said earlier. But we had an academic portion, which was exams as well as assignments, as well as an oral exam that was very comprehensive also with a panel of about twelve people. We had practical evaluations which was done during your supervision, live supervision as well as meetings weekly with your supervisor to discuss your case load as well. Then we had two case presentations that were also very very important for the practical portion. We were also evaluated, now this does contradict what I said, but in retrospect we were evaluated as individuals, as people, but the way it was done was very much on a social level I guess. <i>Ja</i> , being there, I know what I want to say, but I can't verbalise it. If you had to go back to anyone of my lecturers even those that I had probably minimal contact with, I could almost guarantee that each and everyone would have a very very sound idea of who I am, what I'm about, how I do things, why I do certain things. They would know me very very well. But it is not through a very overt analysis or very overt confrontation like "well you sucked your thumb when you were three years old and that must mean this and this and this". It's more from, I don't want to come across as too idealistic, but this is the way I experienced it, it was very positive. So I think they achieved the same aims as I assume other varsities do in trying to pick you brain. I do think the lecturers know who they are, who the students are. Just some things that were said throughout the year, they are very aware of what my weaknesses are and they are very aware of what my strengths are, and they are very aware of what my issues are, were, are, but at no point did I	

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		feel that in any interaction were they trying to ascertain those things.	
770	J	You said earlier that there was very little inequality between the students and the lecturers. Doesn't that diffuse the issues of authority and power?	
771	R4	In my perception, yes.	
772	J	When there is an evaluation process doesn't that automatically define power into the context?	
773	R4	Right.	
774	J	And yet it seems as if there was very little friction around that.	
775	R4	Yes.	
776	J	Why would that be?	
777	R4	Okay, for myself personally like I said very early into the year I felt that my competency, or my approach, or who I was, or whatever you want to call it, was established. I felt very supported, I felt very welcomed, I felt very liked, and I felt very respected. Based on various things it was obvious, it was feedback from work that I handed in, it was also feedback on a personal level. I suppose for me personally I was aware of being evaluated, but there was a belief that the evaluation was generally quite positive, so it was never threatening. It was not also just totally that you are good and there's no room for improvement, it was balanced. I never felt pulled apart, or I wasn't aware of doing certain things with the idea at the back of my mind that this is being evaluated. I just did it, probably because I was secure enough to know that when it was evaluated eventually it was okay, and if it wasn't they would help me to make it better. So I didn't resent the fact that I was being scored. But by the same token I also, I wasn't aware of it to such an extent. I mean when I handed something in, an assignment or an article or whatever, I knew that it was going to get a mark. I mean I knew that, we were told that, but I think partly because I assumed that the mark was going to be good because that was what was happening. They were happy with my progress partly because I was so busy that I didn't have time to stress about stuff like that because as I handed in one there were four waiting. I never resented it. The one exception was the oral. I had never done an oral before. It was something completely new to me and I think for that reason I was very threatened and I was very aware that it was a different way of having to give, of having to be assessed, put it that way, of having to give over knowledge or information or whatever. That was very anxiety-producing for me. But there was still no friction because from day one we knew there was going to be an oral at the end of the year. And even in the build up to the oral when I would discuss my fears with the lecturers they would say "no but you don't have to be worried, you know this is kind of what it's about, this is what we are going to expect from you, you know you don't need to worry, you know your work", or whatever. So also it was supportive.	
778	J	How did you experience the way that the faculty dealt with your anxiety?	
779	R4	Helpful. Because again they listened, they understood why I was anxious and they didn't just fob you off as well. They would say for example, "have you done an oral before?, oh well then you don't know what to expect, that's probably why" and they would also put it more into context. They would say for example "ja, but remember that's a portion, you have got this and this and this which also go in terms of marks". And what was nice was that they said to us with the academic stuff "you know your marks are good there's no way that you are going to fail at the end of the year, you know you might not get the marks that you want, but you are not in danger of failing, don't be so hung up about this, this year is about learning and growing and	

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		developing". They would just sort of calm you down. So I guess also because I knew it was an academic year I never really felt put out with the idea of having to write exams to be evaluated. And because evaluations usually came back positive I quite looked forward to it. I stopped that with the internship year. I expected there the evaluations to have stopped. I thought there you would have now gone through all the processes. So there I resented it, but university was still a portion of studying to me, I was fully a student.	
780	J	The criteria for evaluation, were they quite clear?	
781	R4	Academically yes we had to know the work. On that informal personal level, no, because it wasn't something that we discussed. It wasn't a formal assessment, so no, there was nothing said about that. The practical was probably a little bit, the requirements for the practical were probably a little bit vague in the sense that in, like I said it was almost like a private practice set-up, you would go and clients would have phoned in asking to see someone and then you would go and get your own clients, you would have your own office, you would make your own bookings, it was your own appointments. It was very much left up to you. And what I found surprising was that at the end of the year when you gave in all of your files and things some students saw forty people in that year on an individual basis, other people saw ten. And that surprised me. I thought that there should have been some sort of consensus about that. Look they did say that you need to see 'x' amount as a minimum and you should try and aim for this and this should be, in past experience this is the best amount of clients to see with the other workload, but, it didn't happen and it didn't seem to be a problem, because no one was called out and said "look you need to see more people", or even "you need to see less people". I think on an individual basis the practical requirements were spelled out more with your supervisor, you know as you had feedback about what you were doing, they would say "have you considered this, why are you doing that?, what about that?" or whatever. And we would have also group meetings where the whole department would get together and discuss a case. And that was, we knew what the format was of the meeting but it was very much, that's what made it so interesting because everyone came with different perspectives. It would be more of a debate about ways that you could look at it differently from forty different perspectives.	
782	J	Where there times in your training that you ever felt under threat, felt fragile, felt vulnerable?	
783	R4	No probably not threatened. There were a few times. We did, there was once a shooting incident at a nearby school out in the township, and we went out as a group to do debriefing basically, and we were put into groups. And it was myself and a student colleague and we had a group of older girls. And we basically tried to talk with them but the communication was very difficult so we went into drawings and that was quite good but it just seemed a little bit pat, you know it was just. So then we cottoned on to the idea of singing as a means to express their grief. And what happened was that within seconds it went completely out of control and it was overwhelming this emotion, it was wailing and screaming and gnashing of teeth and tearing of clothes. And when they started singing it set off the rest of the school and everyone else's groups and I personally felt very traumatised by that whole experience. Look there were supervisors and things but they were busy with other groups. All it would have taken was for us to go over and call one of them and say "look you know things are out of hand". We did not do that, we handled it on our own and we got it under control very quickly but just that brief second when it happened. But I was able to talk to the lecturers about that as well, but that was very	

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		unsettling. We also had a tour where they took us out to Witrand Hospital. That was extremely disturbing. I felt a lot of resentment about that because I said afterwards that we should have been better prepared for what we would find there, and at the same time because I was so upset I also said that they shouldn't have done it in any case, or at least avoided some of the wards. In retrospect I don't agree with that anymore, I think it was very good exposure. But I do still think some better preparation was necessary. That to me was very unsettling, but again I was heard and we had even our own little debriefing and what was nice about it was that when I would come with something like that there was genuine concern. It wasn't just on a level whereas now we have to cover our arse because one of the students might complain to a higher authority. There was never anything like that. It was one-on-one. It was like "I as a person who knows you as a student and a person am concerned about the fact that you are so upset". Then there were lots of times just totally introspectively where I was very confused and upset about my role as a psychologist, where I was in psychology, what psychology was, that sort of thing. More sort of existential questions about being a psychologist.	
784	J	Did you ever feel psychologically damaged?	
785	R4	By the Masters?	
786	J	By the training?	
787	R4	Alright. Yes if you are going to include the internship year as training.	
788	J	No, not including the internship year.	
789	R4	No. No, I felt supported, I felt boosted, I left the training not with an unbalanced view, not thinking I knew it all and I could conquer the world, it was very balanced in that I knew this needs a lot of work, or this is not my <i>forte</i> , or this is the kind of therapist I am, this is the kind of person I am. But the overwhelming idea despite all of that was still very positive. I felt "I should be here, I should be doing this, I am on the right wavelength, I am growing, I am developing". It was extremely positive.	
790	J	This perhaps may sound like a crazy question, but would you do it again?	
791	R4	Yes, definitely. Without a doubt. What are you referring to though? Let me ask that first? What do you mean? Having done my Masters where I did or having done the whole process to become a psychologist?	
792	J	Your Masters experience. If somebody came to you and said you have to repeat that experience, would you repeat it?	
793	R4	Without a doubt, yes. The Masters experience, definitely, it was very very empowering.	
794	J	Is there anything else that you would like to add?	
795	R4	There's a lot I could add. No, probably not. I don't know, I am not sure what it is, I have heard your questions, I am just hoping you have got a full picture of what my experience was. I guess, I am really scared that it sounds idealistic, but I have spoken to my colleagues as well about this because I have listened to some of the interns for example and their experiences were not similar. I don't know if we just had a very lucky year, or if we were, look I don't know if my experience is representative. Maybe I should tell you this, our group was, the feedback that we were given from the staff, the faculty, was that our group was an exceptional group in that there was no conflict, in that everybody enjoyed it. One of the lecturers left at the end of the year that we did, it's two of them in fact. We were the last Masters group that they dealt with and they both said, look they have got twenty five, thirty years experience and they are both so	

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		glad that they could end their teaching with this group. So maybe we were just a really lucky group, but that was my experience. I know that a few years prior to us if you had asked anybody in that group it would have been a completely different set-up. Apparently it was conflict upon conflict within the group, which eventually went out with them, within the faculty as well. But this was my experience. It was extremely positive.	

3.4 Interview with respondent R5 from university 4

Ref		Content	Th
796	J	I would like you to discuss your experience of your clinical psychology training.	
797	R5	Initially I enjoyed it very much. I thought it was amazing and would be an amazing experience but it didn't go anywhere. It became just more of the same. It was just a continuous process of the same thing where you'd expect more to come out of it, or expect what you have given them [faculty] to be taken further, addressed, or contained in some way. But that was never done. There was just, they ask something of you but never give anything back, and this just kept going on. So towards the end of the year everyone [students] was very resistant to the whole process. We weren't sharing with each other because we did not find the group safe enough anymore. I think that was the fault of the lecturers. It was very sad towards the end.	4 9
798	J	Why do you think it was the fault of the lecturers?	
799	R5	Because they probably had an idea of where we were supposed to have been going but that didn't match where we were at the time and whatever we gave them wasn't handled with the respect that we assumed it would have been.	a 1 4
800	J	How did that play out amongst the students in the group?	
801	R5	If I think back there was one specific incident where things just started deteriorating. That was in June, midyear, when we had a group weekend. We couldn't go away for that because of logistical problems on the side of the teaching staff. They had other commitments and we couldn't actually go away and have a full weekend by ourselves. So we had to start at a certain time and they [faculty] were always late.	3 4
802	J	Were your trainers always late?	
803	R5	Yes, and even if we had an assigned time to finish it would just feel like it was dragging on and we would sit there in silence. Initially it wasn't like that. We would give stuff but it wasn't taken anywhere, it was not contained in any way. People poured out their hearts and revealed really terrible stories of what had happened to them, but it was just left, there was just nothing.	4 6 7
804	J	You said people were pouring out their hearts, how did they come to be pouring out their hearts?	
805	R5	I think it started off with one person in our class who enjoyed very much the attention and taking on the role of the victim, and she started it and she had a terrible story to tell. And after that it was almost that if you had a story to tell it had to match her intensity and her emotional level. So it became a competition amongst us [students] but that was not contained. We could see that happening and they [faculty] could see it happening but they did not do anything to intervene or to interpret or to give us feedback as to what we were doing. It was just left and towards the end of the weekend it was just silence. We would talk to each other when we had coffee breaks and lunch breaks and tea breaks but when we came back to sit down and start	a 3 4 6 9

Ref		Content	Th
		this group meeting again there was just silence.	
806	J	You said that your trainers did not contain this, what do you mean by that?	
807	R5	Like they would dig for more stuff, get details of what had happened, but they wouldn't bring that back to what was happening to us, how that related to our lives now, how that related to how we do therapy, how that was influencing our patterns amongst everyone in that room. There was none of that it was just left. And a lot of people got into fights over that weekend. We requested that at the end of that because we couldn't do it then, but in say a month's time, that we really really wanted to get together and have something happen. But that was just more evidence that they [faculty] weren't committed on their part. They wanted stuff from us but they wouldn't give anything back.	b 3 4 6 9
808	J	How do you feel or what did that make you think?	
809	R5	I became very quiet. Even on the group weekend I never shared anything with them, and they called me "Little Switzerland" because I was just neutral, completely neutral.	c 2
810	J	Who called you "Little Switzerland"?	
811	R5	It was a good friend of mine [student], but I wouldn't, I didn't want to get involved in what was going on there.	
812	J	Why not?	
813	R5	Because it just wasn't safe enough to do so. It felt futile to pour or give more energy into something that wasn't returning anything. It was very draining, it drained all of us of what we had to give. After that weekend I resisted very much to give anything in any of our group meetings or discussions or anything.	
814	J	In terms of your own 'self' what was your feeling about what was going on?	
815	R5	In that specific incident or in general?	
816	J	During your training at university.	
817	R5	It felt very much like it was a power competition.	9
818	J	Between who?	
819	R5	Between the students and those [faculty] already qualified.	3
820	J	Do you mean your lecturers?	
821	R5	Yes. It was very much "you can do as you like and try out new things" but when you actually go ahead and do it you get rapped over your knuckles for it. Like "why did you do it?, why didn't you consult us?, how could you have done this?". So it was like "we [faculty] are giving you enough freedom but we will rap you over the knuckles if you exceed the restrictions". But the restrictions were never overt. Restrictions were never clearly placed on us but the lecturers would pull the strings.	3 4 5
822	J	It sounds as if the trainers were saying to you "bring yourself and do what you think needs to be done" but they censure that even though they do not give very clear guidelines.	
823	R5	No. That was exactly how we felt. And when we had to bring metaphors towards the end of the year one of the guys in the class brought a map book and he said "here's a map book, because I feel so lost, I have all these pages to go through and there are all these directions in it but none of you [faculty] are willing to say this is the page you need to go to, this is where you are going, or how you need to get there". So he was just completely lost. We all felt that way. I felt more lost towards the end of the year than I did in the beginning in terms of confidence in myself and as a therapist. I would have thought that with the training and the practice we got I	3 4 6

Ref		Content	Th
		would have felt more experienced and confident which I didn't. I felt very unsure of who I was and what I have to offer.	
824	J	What does it do to you if you go into a context like that where the trainers are saying to you "bring yourself" and you know that they are expecting something, but they are not telling you what that is? Where does that leave you?	
825	R5	It makes me very nervous. For me it felt as though they [faculty] had a very definite idea of what it is they wanted, but they would not communicate that to us because they wanted us to feel as though we had the freedom to bring whatever it was that we wanted to share, but if we shared something it was never quite, it didn't feel like it was quite good enough or it matched the intensity that they wanted. For me especially it always felt like if I didn't have a sad story to tell I couldn't tell anything. I had to have gone through some major trauma in my life in order to fit in with what they wanted. I think that played in me being silent and becoming resistant to it because I didn't have a traumatic incident in my life that I wanted to share with them.	a 2 4 5 6 7
826	J	Was there place to share the good stories?	
827	R5	No, that was it.	
828	J	Do you think that made you monitor your own behaviour?	
829	R5	Ja, I think so. It made me very aware of how I would receive what other people were saying because I wasn't saying very much. So I would censor what I said and how I thought about myself and also in how I interacted with other people. And when they told me their stories how would I then react to that was that I felt because I wasn't sharing my own stuff I needed to be oversensitive to theirs.	a 2 4 10
830	J	It's as if there was a focus on your ability to monitor your own behaviour.	
831	R5	Yes, but not in a good way. It wasn't the self-awareness or this learning about yourself and how you behave. It was more restricted. I felt very restricted and confined and in that space I needed to manoeuvre myself.	a
832	J	Yet, at the same time your lecturers are observing you.	
833	R5	Yes and I was very very much aware of that. I was very aware of that, them observing me. The feedback they then gave me towards the end of the year compared to what I got at the beginning was very very different. At the beginning it was very positive, but the one at the end, right at the end of the year, I mean there was nothing more that we could do after that, was very very negative. But no one in between bothered to tell me "well look we have watched you not sharing, we have watched you becoming silent and we are wanting to know what is happening, or maybe you should look into this pattern". There was nothing. I used to go to weekly supervision and every time I was told "everything is going fine, everyone's happy with you" and then on the last feedback there we go.	a 3 4 5
834	J	It was very negative.	
835	R5	Very. Ja.	
836	J	How did that leave you feeling?	
837	R5	I was so angry I walked out of there. I was just so angry that I just, it wasn't even finished and I walked out. I could not even say anything to them at that point because I was just so livid by what they had said. And usually things don't phase me that much. I don't usually get very worried or overworked about something, but that day it did. And I went to speak to my supervisor and the head of department a couple of days later to say "well look I think that was	a 3 4 5

Ref		Content	Th
		very unfair because if that was really the case why didn't anyone of them tell me?, there were six lecturers that saw us every week why didn't any person find it necessary to tell me in the space of six months that this is what we are seeing and we are worried?, but to tell me that everything is fine and then on the last evaluation say that actually everything isn't fine, where does that come from?".	
838	J	What did your head of department say?	
839	R5	She said "well you know it's a very stressful time and we needed to give you appropriate feedback". You see again they do not take responsibility for what they have done. And I think everyone in that department was quite spineless they just passed the buck. And my supervisor said "well I was quite surprised that they gave you that kind of feedback in there anyway". And I said "if you were that surprised why didn't you say anything?, if that wasn't your feeling about me why didn't you in that feedback session say that you don't agree?".	3 4 5
840	J	How did you feel about being observed or being studied by the faculty while at the same time also observing and studying yourself? It's as if the studier is also the studied.	
841	R5	For me it became a game because it wasn't as if I had learned enough about myself in that year to have said that I have grown in any way. I felt very stagnant, I felt very stifled, and being observed by them observing me actually observing my own behaviour became very much a game to me. Could I be smarter than them and play this game of "okay they are expecting this from me but can I in a subtle way show them something else?". So it became a game.	a
842	J	It seems as if you were trying to keep the faculty relatively happy but also trying to keep yourself happy.	
843	R5	Ja. It wasn't so much keeping them happy it was more shocking them than it was keeping them happy. I felt that I needed to keep myself safe from them.	
844	J	And keeping yourself safe also meant non-disclosure.	
845	R5	Yes to keep myself safe I could not disclose.	
846	J	Did you feel that your 'self' was continuously under scrutiny?	
847	R5	Yes, it felt that I was under scrutiny all the time.	b
848	J	What did that do to you?	
849	R5	That's exactly how I felt and that influenced how I was in my internship for the first few months especially in my supervision with (internship supervisor) a lot of that came out. He often asked me why I am I so overcritical about myself about the way I do things, why do I always have to work too hard. Even in therapy I would work all the time and then the client didn't have to do anything because I was always working so hard and I always get stuck and get myself in a knot. It was this self-fulfilling prophesy that I need to work hard to make things work out, but the reason I needed to work hard was because I wasn't quite good enough, and the harder I worked the less effective I was and then it was just that cycle all over again.	a c 6 8
850	J	Was that similar to the pattern that played out in your university year?	
851	R5	Yes. Ja, I think it was. I think last year [internship year] I didn't feel as observed by people as I did in my university year. I think at (internship institution) I took on observing myself and observing myself on the outside and taking on their position of observing me, so I think I was overcritical of myself. It didn't feel as that I was as critical of myself in the year before that [at university].	a c 6
852	J	Did your last evaluation have anything to do with this pattern that you have just described?	

Ref		Content	Th
853	R5	I think it had a lot. Even though I walked out of there and I thought that what they said isn't true, somewhere it must have hit a nerve and I was trying to compensate for what they had said I was. I thought "well I am not what you think I am so I am going to show you that I am better than that". I think that is how come I probably worked so hard.	a 2 5
854	J	You spoke earlier about the lack of clarity. How did you deal with that?	
855	R5	It was very very confusing just not knowing, <i>ja</i> , just not knowing. Them [faculty] being very unclear made me feel very unclear and unsure.	4 5
856	J	What specifically was unclear?	
857	R5	I think in terms of theoretical work that was fine because it was "okay you read this chapter and we are going to do this". But in terms of group process and group work that was very unclear. We would sit down and they [faculty] would say "okay today we are discussing team building or interactions". But what about interactions? And what we gave never felt quite good enough.	4 5 6
858	J	Did the faculty say that it wasn't good enough?	
859	R5	They didn't say anything. I think that was what left us questioning "why aren't they giving us clear and definite feedback about what we have said?". You know it wasn't even an accurate reflection. If they had given us anything it would have been something.	3 4 8
860	J	Did you ever study the work of the great theoreticians where they draw a distinction between being accepted, being rejected, and being disconfirmed?	
861	R5	Yes, and I realised that we were being very much disconfirmed.	5
862	J	Do you think that you were being disconfirmed?	
863	R5	Very definitely.	
864	J	What does being disconfirmed do to a person?	
865	R5	I think it, depending on how much you've given them, I think it can break you very much. To have shared something with someone and feel as though they haven't heard what you've said, haven't really listened, haven't accepted it, I think that's devastating.	4 8
866	J	But they have also not rejected it?	
867	R5	That's true. But I think my assumption of going into a training like this, or going into this profession where somebody comes to you and this is what they are going to be telling you and in some or other way you need to be accepting of what it is they are saying. It's part of the job. You don't disconfirm, you have to accept the person as they are. You don't have to accept all their qualities but you have to show some sort of regard for what it is they are saying and what it is they have gone through. It should be like that in the training, but yet in the training situation that isn't happening to you and it leaves you thinking "why?". And for me especially because they [faculty] are all qualified psychologists and been in this for a long time and been running these sort of group courses for practically all their lives, they should. I expected them to be more sensitive than they were, to have heard more, to have done more with what we had given them. And they just didn't. Everything about the department was very disorganised, even registering, getting notes, photocopying, it was just all in disarray, everything was just toppled over and there was no one there to take charge, very much like (internship institution), everything was just all confused and there was really no leader, or there is one but she's also very absent and that leaves everyone feeling "okay now what?".	1 3 4
868	J	What do you think would be the purpose of constructing a context like that?	
869	R5	I think for people who are going through an emotional time and are expected to use that year	2

Ref		Content	Th
		for personal growth and personal understanding to have structure is very important so that it doesn't leave you feeling as vulnerable if you have someone there to actually hold it altogether.	4 6
870	J	Then why did the trainers remove the structure?	
871	R5	I think because they are very unbalanced people.	
872	J	But can you see any justification for that?	
873	R5	No I can't. I think what they did in our year was inexcusable. I cannot find any reason as to why they [faculty] had done what they had done except to say that they must have been really unsure of themselves and don't know what they are doing or where it is that they are going. I think a lot of their personal issues came out in what we were doing and I think that is natural and normal but it almost overtook what was happening.	4
874	J	Did you find that you were forced to take risks in terms of exposing yourself?	
875	R5	It was very much forced upon us to expose ourselves. The feeling was that you have to, not because you want to or now you feel as though this is the time for you to share. It was "okay everyone else has spoken and you haven't, so say something, and say something meaningful".	b 2 6
876	J	Who is defining to you what is meaningful?	
877	R5	They [faculty] never define to you what they mean only from their reactions. Actually somebody [faculty] did define to me what was meaningful and what isn't, and what I had to share wasn't meaningful.	4 5 6
878	J	What you shared was not meaningful.	
879	R5	Yes, because it wasn't sad enough they said I must be hiding something.	7
880	J	So you were forced to take the risk to expose yourself and then the information that you gave was disconfirmed as not being meaningful enough, and then it was turned back on you as your own pathology.	
881	R5	Yes.	
882	J	Didn't the pathology of the context receive any attention at all?	
883	R5	No, because they [faculty] deny that there is any pathology in the context according to them.	4
884	J	Did you find then that you were often questioning and challenging yourself.	
885	R5	Definitely. I would question myself and then think that I am not good enough.	8
886	J	How do you see the situation regarding an individual in terms of the therapist-non-therapist role? Can you make a distinction within yourself?	
887	R5	I don't think I can. I don't think there is a very clear line between "okay now I am in therapist mode and now I am not". I think there are times when I lose compassion and understanding and expect it of other people but that's with people that I am exceptionally close to like my family, where I can't always do what I do with other people, but I don't think I can distinguish it.	1
888	J	How did you feel with regard your own spontaneity?	
889	R5	I lost all my spontaneity.	2
890	J	How did that happen?	
891	R5	Because everyday I would go in and think "okay so this is what we are doing today" because we would have this programme and I would think "okay". There was always this routine that had been formed. You know that even though this is what it says on this piece of paper it is probably going to be changed, they [faculty] are probably going to arrive an hour late, so we would just have coffee for a whole hour or more and sometimes just go out for that time. You sort of formed your, it was almost as though I was pre-empting what was going to happen, so I	a c 3 4

Ref		Content	Th
		would think things through or I would know "okay this is more or less where things are going so I have got to do this to counteract what they are going to do". So it became, <i>ja</i> , it wasn't a spontaneous pre-giving of anything, it was very contrived.	
892	J	Why would it be necessary to contrive your behaviour?	
893	R5	Because I just did not feel comfortable.	
894	J	What was it that you were not comfortable about?	
895	R5	All that we have discussed, lack of clarity, lack of structure, it being unsafe, them [faculty] being disconfirming. It was all of that that played into it. And being evaluated. I think that is very much what it comes down to at the end of the day. They [faculty] say "there is no recipe for a person" but yet in their mind they have an idea what it is that you are supposed to be, and if you don't live up to that you are being evaluated because they have to decide if they will pass you. You know at the end of the year they [faculty] are giving you a mark for the kind of person you are. And that is a very scary thought because who gives them the right to do that especially when they say that you should not judge other people, but yet that's what they do all the time.	a 3 4 5
896	J	And you are also being compelled to evaluate yourself.	
897	R5	Yes.	
898	J	It seems that you have to evaluate yourself so that you can be on guard as to what not to do or be, but you are also being forced to take the risk to expose yourself, and on top of that there is an evaluation of yourself but lack of clarity around that as well.	
899	R5	Yes, it's like you are walking in this dark tunnel and there is a promise of an end or a light somewhere but you don't know where it is or when it is coming, and no one is going to tell you	4
900	J	What would have happened if you had commented on this, or like for example, commented on the issue where they arrived an hour late for lectures?	
901	R5	Oh we did and nothing happened. I mean we [students] even at one stage took a bet of exactly what time they [faculty] will come back and we all put money in the pool and whoever got the closest time would win. But we were all wrong because they were even later than we had expected. And we just wrote a note to say that when they are ready they can come and get us down at the canteen because we are having coffee.	3 4
902	J	And did they?	
903	R5	No.	
904	J	No. What was their response to the note that you wrote?	
905	R5	Nothing, it was brushed off as though it didn't exist, as if "what are we going on about?". For them it just didn't happen, so there was nothing to be addressed.	4
906	J	So what is happening in that process? They are receiving the note but not accepting it and saying "we are sorry we are late". They are not rejecting the note by saying, for example, "we are late and bad luck". They just disconfirm it and therefore you as well.	
907	R5	Yes.	
908	J	What would have happened if you went to them and metacommunicated about that and said "we gave you this note and you have disconfirmed it and us"?	
909	R5	Well when we went back to them the next day and said "did you receive it?", they said "well yes". And we said "well what happened" and they said "oh well we weren't actually that late". And then it was left. That was the end of it, there was no more room for discussion because they said that we actually had to cover yesterday's work and today's work because we missed	3 4 5 9

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		yesterday's lecture. And it became our fault because we missed yesterday's lecture. There was another incident. It was with the exam papers, the midyear exams, and we wanted to know how we had done and one of the lecturers hadn't marked it. It was going on close to a month and a half later and we went directly to her and she said "oh no you will get it tomorrow" or "I have forgotten it at home" or whatever. We went to the head of department and said "look everyone else's is here and we need this so that we have an idea of where we are going because it's the only idea we are going to get". And she said "well you know it's kind of difficult and you have to understand that we don't only see Masters students and we have other priorities and other commitments" and, and, and. So again it became as if we were being unreasonable making these demands on them.	
910	J	So what happens under these circumstances?	
911	R5	Well you get disconfirmed and then you get blamed. The disconfirmation actually gets disconfirmed.	4
912	J	And within that context there is no room to metacommunicate.	
913	R5	No there isn't.	
914	J	Have you read anything about disconfirmation and disconfirmation of the disconfirmation and what happens to individuals in those circumstances?	
915	R5	Yes.	
916	J	It's like the theories on 'schizophrenic' families and 'schizophrenic' flights from reality as a consequence of the untenable, undefined context where everybody disconfirms everybody else at every possible option.	
917	R5	It's very scary.	
918	J	What was the situation with regard the theories that you were learning?	
919	R5	The theories, they [faculty] were very much systems orientated and they discussed that in a very clinical way which was very paradoxical. But I think for them it worked well to do it in that manner because then they did not have to look at the system that we were in and what was happening in it. So it was very much "okay this is what Keeney said, or this is what the Milan School said" and we would go through exactly what they said and go home and read about it. But there were never practical applications to what we had learned in terms of our own system and what was going on with us. There was no relation at all.	1 4
920	J	Did you do any of the classical theories like psychodynamics or behaviourism?	
921	R5	Yes, we did all of that. We had little lectures on all of them and then we had to go home and prepare lectures on it as well, but I felt that I had covered all of that work in Honours at (university). And I thought that I had an adequate understanding of what it is they were trying to get across to us. The theory was not a very important aspect of our training at all. We covered everything we needed to, but it wasn't their [faculty] focus or ours [students]. There was too much else going on.	
922	J	If theory wasn't the main focus, then on what were you evaluated?	
923	R5	We were evaluated on what we had to offer or what they [faculty] thought we had to offer and whether we would actually measure up to that or not.	a 5
924	J	What would have happened if you had very strong philosophical beliefs about something and the trainers presented a theory to you and that theory clashed with your philosophical belief?	
925	R5	I think in fairness to them there was enough room for discussion around that. The presentation	

Ref		Content	Th
		of theory and that clashing with what you believed, there would be adequate discussion around that and I don't think your belief toward a theory would be rejected or disconfirmed.	
926	J	And in the therapy that you were doing?	
927	R5	In the therapy I think that they were quite critical of what you did and how you did it. So in a way we didn't have to stick to any specific theory when we did therapy. They very much liked that we used ourselves. We did quite a few sessions where we videotaped ourselves and then we had to go home and look at it and come back and give discussion on it, comment on each others' therapy, and I think that taught me to be overcritical of how I was doing as a therapist. In a way this was good but it also made me very uncertain, it didn't make me a natural therapist. I felt as though I had to give them [faculty] what they wanted in order to get the kind of feedback that I wanted. I wasn't free to actually go ahead and just try out what I thought would have worked well in the situation in case it got knocked down. And it wasn't as though we taped session with clients, we would use each other [students]. We would role play and even in that setting I didn't feel free enough to say "okay in this situation I think this will work and maybe I should try this" or something like that and we wouldn't be told "okay that wasn't a very good way of handling it and this is why" or "maybe you should have tried this". It was "why did you do that?, did it work?" and it was just left at that. It wasn't "what could you have done differently?, why did that situation not warrant what you had done?". There was no learning.	a c 2 3 4 5 6 8 9 10
928	J	The learning that did take place in your context would you say it was learning through discovery or learning through imposition?	
929	R5	Your learning through discovery gets blocked and there is learning through imposition but the lecturers never clarifying what they are imposing. So again you feel "what am I doing?, what am I actually doing?". And there is nowhere to go to get an answer. And we tried I must say. At the beginning of the year I was quite assertive. But when I was at (internship institution) and I went back [to the university] I think the corner that they [faculty] had put me in, or the label they had stuck onto me was "okay she's just going to accept whatever we throw her way, she is not going to argue so that suits us fine". It didn't suit them fine during the university year, but I think in the internship year they thought "well okay so we can stick her with whoever and do whatever and we will get no complaints so she will be quite easy to handle". And I wasn't at all. And I think that threw them [faculty] quite a bit. This was in terms of the supervisor given to me [by the university during the internship]. And I think judging from what they had told me from my last feedback and the kind of behaviour my supervisor had toward me they would have thought that "okay I just wouldn't have said anything, I just would have gone on with it very quietly" and I didn't. And I went to the head of department and I complained about it and I said "this isn't on" and, and, and. And whereas my non-assertive behaviour was just criticised in my last feedback I was now told that I was being rude and over demanding and how can I now be doing this. So when it suited them that I behaved in a certain way or they thought that I had to behave in a certain way it was fine, but in the same breathe it wasn't fine in the year before and I needed to change it and when I did change it they grouped it as something else.	a b c 1 2 3 4 5 6 8
930	J	So in your evaluation in the first year, for example, the lecturers were saying that you are not making it because you are not assertive enough.	
931	R5	No they said that they were really worried about not me as a therapist but me as a person and whether I would let people walk all over me and not make a firm place for myself because I	a c

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		would just be accepting of whatever people said and did and I would never quite say that I don't agree with this or I don't like this. They said maybe that's something I really need to work on not just to make it as a therapist or as a psychologist but just to make it in life in general. But when you change that behaviour and go back to them then they do not accept the corrections that you've made even though these are the corrections that they are imposing on you.	2 3 5 6 8
932	J	It is interesting that the lecturers say they are worried about you, not in terms of a therapist, but in terms of you as an individual. What are they training you to be, what is their role in your life?	
933	R5	And it very much felt to me during the internship year that this was the absolute last chance that they had to have some sort of control and power over what we did and how we did it and they were going to try exert that as much as possible. Ja, for me it just felt like it was this power game for them to reassure themselves that they actually do know what they are doing, that they have more experience and they have more power and they have more control than we do and they need to reassure themselves of that.	3
934	J	How clear was this power structure or the authority structure?	
935	R5	Oh it was very subtle.	3
936	J	Very subtle.	
937	R5	Ja, it was weird because they would say again "you have the freedom to do this" but when you do it then in comes the hierarchical structure and "how dare you have done this?, this is not the procedure you should have followed or the line you should have followed". And when you follow that on another occasion it's "well no maybe you should have addressed it with that person". You see so it always comes back to you not knowing or maybe you don't have the right to actually question them.	a 3 4 5
938	J	It seems very diffuse because the faculty define it on the one hand and deny it on the other.	
939	R5	Yes.	
940	J	But at the end of the day what is the reality of the context?	
941	R5	For me it just felt there was no reality, it was just this unreal bad experience. You know I didn't feel, maybe because I wasn't exposed to anything more, or I didn't have anything to compare my Masters year to, but when I left there I felt so bad that I wouldn't go through it again and I was just glad that I was out and the last thing I had to do with them was the thesis and supervision during my internship year. But as much as (internship institution) was disorganised and unstructured in terms of there was nobody there to actually take control and to say practically "this is what you have got to do", the support and the freedom I received there and in my discussions with interns from other universities made me feel very sad about my experience in my Masters year, more so than when I had just left. It felt as though I was cheated of something. Cheated of something very precious, something that I should have treasured, cheated of bonds I should have been able to make with people in my class and that was never achieved.	
942	J	Why couldn't you make bonds with people in your class?	
943	R5	I think the bonds I made were the ones I wanted to make but they were outside of the classroom setting, outside of (university). It's where I chose to see people in social settings. And I think that very much stems from what students gave and what I didn't give and almost feeling bad for not being able to match what they had given. So I think those people almost resented me for not sharing and thinking that I was being selfish and how could I expect them	8 9

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		to give this much and me not give anything and those are the people I think that I could have formed bonds with.	
944	J	You said earlier on that you were unable to give to the same degree of intensity but that's just because of the way it was.	
945	R5	Yes, but I don't think that they [students] understood that.	
946	J	And did anyone attempt to facilitate better understanding?	
947	R5	No. There was, that's the word I was looking for, there was no facilitation throughout the year.	
948	J	Where did the dynamics within your student group originate?	
949	R5	I think a lot of how people interacted with each other stemmed from their interactions or dynamics with their past and their family lives which were obviously carried through. But there was no facilitation in terms of "okay this is now your dynamic, this is how you are interacting with each other, why is this?" or "where does it come from?" there was no such facilitation. So, ja, there was no understanding of each other. If we wanted them [faculty] to facilitate they wouldn't. You had to do it on your own. We did not have the luxury of it happening in the group.	9
950	J	You said that during your therapies or your role plays you made video recordings and then the students commented on them. What happened when the group of students were commenting on each others' therapies?	
951	R5	I think we compensated for what we knew was going to come from our lecturers so we were a lot nicer to each other. Ja, I think we were very nice. We were very nice to each other and always very pleasant, but under the surface there was a whole lot else going on, but we wouldn't say it, just to avoid conflict amongst each other because there was so much conflict between the group of students and the lecturers that we needed to seem cohesive enough. So we would always be pleasant and nice to each other.	3 4 9 10
952	J	Would you say that your community with your group of students was enforced?	
953	R5	Yes.	10
954	J	How would you say it was enforced?	
955	R5	It felt always necessary that we had a cohesive structure to stick to to fight against what the lecturers were trying to impose onto us. But because it wasn't a real bonded structure where we actually understand each other and we can say how we feel and at the end of the day we know things are going to be okay because some or other way it's going to be facilitated and sorted out, it was always just pleasantries. I think that it was partly our fault for things not really getting resolved with the lecturers because we weren't quite sure of each other [students] so when we would take a stand it wasn't a strong enough stand.	1 3 4 10
956	J	It sounds as if the sense of community within the student group was very superficial.	
957	R5	Yes, I think that's right. It is very superficial. It's enforced but it's also not enforced. The group members were antagonised and provoked so that the sense of community remains superficial.	9 10
958	J	How was conflict antagonised or provoked in the student group?	
959	R5	I think that they [faculty] used apparent personal weaknesses and issues to provoke us. These were perturbed and I think the lecturers pushed on those buttons and I think without any clear understanding of the other person there was a lot of judgement.	6 9
960	J	Did you feel forced to make judgements of other students?	
961	R5	No, we were never forced to make judgements, but it's almost as though somebody was bringing out or pressing on a personal issue that was close to you but yet you didn't quite	4 6

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		understand the whole of it. There was no clear understanding on my part of that issue and I think because of that lack of understanding I could not show the support they [students] needed for that which was being brought out and I think that caused some conflict.	9
962	J	What role did the faculty play in that?	
963	R5	I think it was their lack of facilitation. I expected them to be able to watch our group and watch our dynamic and try and, I don't expect them to have understood where it all came from, but try and give us as a group some understanding of "okay where do you think that came from?, how did it happen that you bring it here?, what did that do to you and to me?". There was no facilitation of any of that. So there was no attempt by the lecturers to try and make us understand ourselves or each other. So I think that's how they antagonised and provoked the group, that's how the faculty played a part in it.	9
964	J	If the students were called upon to comment on each other and you were just being pleasant to each other wasn't there a dichotomy between being honest and keeping the peace?	
965	R5	Yes and I think with us when we were called upon to comment it was very much keeping the peace and being supportive. So comment on what you thought was good and don't comment on what you thought was bad.	10
966	J	Did the faculty ever question your honesty?	
967	R5	No. That was never questioned. Us being nice to each other was never questioned. When there were a couple of fights on the group weekend it was them [faculty] sitting back and saying "okay so I knew this would happen" but they did not do anything about it, not take it any further, not saying "okay why did this happen now and never before?" or "why will it never happen again?" which it never did.	a 3 9
968	J	If you go into a context where you are being observed and evaluated by the faculty plus you are observing and evaluating your own behaviour, and there is tension between the two, your evaluation of yourself and their evaluation of you, what were the effects of that on your community, on your family and on your social network?	
969	R5	For me I think that the bond with my family and social network was just made a whole lot stronger by this complete lack of understanding everyday of the week [at university]. So it became my haven and I worked harder at making my relationships even better than they were. I put so much more into that because I wasn't giving of myself at all during the day, five days a week. But it also at the same time made me very wary of what were people really expecting of me and was I really giving them what they needed. That would always play in my mind as well. So I guess in a way the same as I was working very hard when I got to (internship institution) to try to prove to myself that I was good enough maybe I was also working very hard on my social relationships to say "okay I actually am good enough outside of this place [university]".	a c 1 2 5 6 9 10
970	J	Did you find people saying to you at all during your academic year things like "you have changed, we don't know you this way, what's going on with you?"?	
971	R5	I think there were times when I would be on shorter fuse than normal so I would lose my temper far quicker than I would have ordinarily. And I think people commented on that but not really on other things. I know I also found myself getting very very tired during my Masters year and I got ill quite often and I think that was a symptom of what was going on in our setting.	a 1 2
972	J	In a way that may have been your way of not being there.	
973	R5	Yes, because that gave me a very valid excuse not to be there because it wasn't me, I had	

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		doctors' notes to prove that I wasn't well.	
974	J	We have spoken a lot about the ambiguity, the lack of clarity, the paradoxes and double binds, and the lack of structure and how everything always seemed very unclear all of the time. What stopped you from fleeing the context?	
975	R5	I think that I didn't physically flee the context as in just leaving, but I think emotionally I did. I fled. I wasn't there, I wasn't there at all. And that is because I didn't want to be there.	
976	J	What stopped you from not going back, from going to the faculty, say, a month into the course, and saying "this is abusive I am not coming back"?	
977	R5	Because I think at the time it wasn't as though I was being victimised or singled out, and I didn't see it as abuse at the beginning. It was almost as though "okay maybe this is a struggle that seven other people [students] are going through as well, and we just need to get through it".	10
978	J	Why would you want to get through it?	
979	R5	I think for me it is very much that I was selected and I was not going to quit. Not for them [faculty]. They aren't worth me giving up what I want to do just because they are making it difficult for me.	
980	J	So it's a question of getting your degree.	
981	R5	Yes.	
982	J	You want to get the degree and if this is the game that you have to play to get the degree that's the game you will play. We spoke about metacommunicating earlier and the inability to metacommunicate in that context.	
983	R5	<i>Ja</i> , metacommunicating was completely out of the question. You know I don't think in the year, like I said, I felt angry and sad and disillusioned a lot of the times, but my feelings weren't as bad as I feel now when I look back on it and what could have been and what should have been. I think it's also easy for me to sit back and blame them [faculty] and say "well it was all their fault" but I think we [students] were also partly at fault but a lot of it was still theirs [faculty], they were to blame because they should have been experienced in running the Masters courses. They should know what it's about. It was our first time doing it. It is a two-way street but they had a big part to play.	4
984	J	The issue of evaluation, talk to me about that.	
985	R5	Evaluation is always a sensitive point for me. I can't, it's like I know my feelings that go with it but I can never say it in words as to why I feel so negatively about it. But I think my major gripe about evaluation especially in this context is how do you evaluate a person and their personal qualities without having given them at the beginning of the year a sheet saying "okay this is what we are going to evaluate, this is how we are going to evaluate, and this is the weighting we are giving to each aspect of it". So without having been given any guideline yet knowing that exam papers aren't the only thing that the lecturers are looking at makes it very difficult for me to know what it is they expect of me and without being given adequate feedback throughout the year knowing whether I am actually on the right track or on the wrong track. So, <i>ja</i> , it made me feel very guarded all the time "am I actually good enough?, am I doing well enough?, what personal qualities do I need to show?, do I need to exaggerate certain qualities?, do I have to adopt others?". You know it made me very unsure of all of myself.	a b c 2 4 5 6 8
986	J	In terms of evaluation if I gave you a text book to study for an exam you would know whether you have studied it or not.	

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987	R5	Yes exactly.	
988	J	Your own evaluation of yourself under these conditions can be very accurate in comparison to the faculty's evaluation of you if the domain is very clear, but what happens when it is not very clear?	
989	R5	<i>Ja</i> , what are they using?, what benchmark are they using to evaluate me?, what are they looking at?, what are they looking for?	5
990	J	And that forces you in some way to maybe even invalidate your own evaluation process. And what does that do to the individual?	
991	R5	I think it is very damaging, definitely. You go into the Masters year feeling not completely confident but sure enough about yourself and sure enough about certain qualities that you have, but going through a process of being evaluated without being given any guidelines or feedback leaves you just not knowing, not knowing anything.	c 5
992	J	Did you feel that the evaluation was ongoing?	
993	R5	Yes.	
994	J	Do you think that the faculty are aware of what they are doing?	
995	R5	I would hope not. I don't think that there is any malice intended in what they're doing. I think maybe it's become habit for them looking for pathology in everything they do and everything they say and not being clear about what it is they are actually seeing and this over the years just repeats itself. That is what I would like to believe. But I know for a fact that the Masters class before us their group weekend was completely disastrous. And one of the lecturers, because of what had happened the previous year, refused to be part of our group weekend and he had warned them about it and said "this is what's happened before make sure that it doesn't happen again" but they couldn't guarantee that it wouldn't so he said then he wasn't going to be any part of it. For them to be given the same kind of feedback from a lecturer I think, <i>ja</i> , "you are not doing anything to change any of it" and that makes it inexcusable because then it is not as though it hasn't been brought to their attention. I think if it was just our year that turned out to be bad and that one year complained then it could have been that maybe they selected the group badly, or something could explain it. But I think in their case that wasn't what had happened because it didn't happen to us only it had happened to many years before us.	3 4
996	J	Do you think it is inexcusable or that it absolves a person from responsibility particularly when that same person stands up and teaches you communication theory or Bateson's double bind hypothesis and warns that a consequence of ongoing untenable double messages may be a 'psychotic' flight from reality? How can that person be unaware? The very people that are actually teaching you the theory are the same people who are imposing these circumstances, or creating this pathology. Can this be an accident? Can it be coincidental?	
997	R5	I don't think so.	
998	J	If you said to a young child "I don't want you to play with a knife because you can hurt yourself", would you then give the child a knife to play with?	
999	R5	No. I don't think it is coincidence they must understand what they are creating.	
1000	J	So what would be the purpose of creating that kind of context?	
1001	R5	I don't know. I don't understand it, even now I still don't understand it.	
1002	J	What would have happened if you were to have asked them?	

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1003	R5	I don't think they'd understand. I don't think it's a conscious decision that they have made. I don't think they understand it and I don't think they want to understand it or to take the responsibility for what they have done. But I think that at one stage in my life I would like to go back and ask them.	3
1004	J	You said earlier that you thought it was quite damaging. What specifically do you think was damaging, or how was it damaging?	
1005	R5	I think it damages one's self-esteem, your self-reliance. I think people build up enough resources within themselves to help them cope with certain situations but the training makes you question all of that. I don't think there has been another time in my life where I have been forced to question and evaluate myself as much as I have in my Masters year. I think it's a healthy process for one to go through if there is facilitation of it and if there is some containment of what it is that is happening. But in a situation where you have got to go through it without any support, without any facilitation or understanding or help from anyone it makes it very difficult, it makes it feel as though you are fighting against yourself all the time.	c 1 4 5 8
1006	J	If that is the context in which you are trained, how do you understand what it is that makes you a good therapist?	
1007	R5	Because of what I had gone through and the kind of evaluation I had placed on myself. I think what makes me an effective therapist is that I use myself more than I use any other tool. I use how I am feeling and how I react to certain persons far more in therapy than I do a strategy or technique or tool. <i>Ja</i> , so I think again because I cannot rely on what they [faculty] had to give me to use, I use myself as my own tool in therapy.	a 5
1008	J	And in terms of your relationship with your patients or clients?	
1009	R5	How does what happen play out in that?	
1010	J	Yes.	
1011	R5	I think it's made me want to be far more sensitive and understanding and accepting of what they have to tell me. If I hadn't gone through that experience and knowing what it feels like wanting to share something but thinking "okay what if it's not what they want?, what if my history isn't as bad as they think it should be?" <i>ja</i> , it's made me, and I'm maybe not always able to do it, but it's made me keep it, keep me aware of "okay try and understand what they say, try and understand how they were feeling at the time of what had happened".	a 6 7
1012	J	So in a way you learned how not to treat people.	
1013	R5	Yes, I think that's it. And when I had my exam at the end of last year when we had to go and present a case and talk about how we use ourselves as therapists in our therapeutic stance I very much told them what I told you, where I use myself as a tool and have used what I have learned in the Masters and the internship to be aware of myself and to use that in relation to the other person, I did very badly because it was not what the lecturers wanted. They wanted to know what kind of techniques and tools and what theory I relate to what I am doing?	a 1 3 5
1014	J	But that wasn't the question which they asked you?	
1015	R5	No it wasn't but it wasn't what they had expected from me. So that again was just something that I had expected from them so it wasn't devastating to me or anything like that. So how I feel right now about my experience with (university) is that I've got this thesis to do, and maybe that is why I am so resistant to doing it, and that is the last thing that I will ever have to do for them. And that's the last connection I have with that university.	

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1016	J	How does that leave you feeling?	
1017	R5	I makes me feel glad that this is my last tie to them, but also disheartened because I think a Masters in Psychology is a very important degree and I think lots of people would like to have it but not everyone has the opportunity of receiving such a degree and therefore it should be special for me, but it doesn't feel that at all. It feels as though this [dissertation] is some sort of burden that I need to get rid of and then it's all over, and I can go on with my life.	
1018	J	You answered this earlier, but let me ask again, would you ever do it again?	
1019	R5	Go through the Masters. I think if I didn't get in I don't think the selection process would be so damaging to me that I would never apply again, but having gone through it at (university) I would never ever even apply to (university) again. No.	
1020	J	If you were to give your training space a name, what name would you give it?	
1021	R5	It feels as if there is no name to give to it. The first thing that came to mind when you said "if you have to give that space a name" I just thought it's a horrible space but I can't give that space a name. It's indescribable, it's unnameable. I think something should be done. I definitely think something should be done to change it. It was just unsafe, for me it was an unsafe space.	
1022	J	Did you feel vulnerable and fragile?	
1023	R5	Yes, very. I felt very vulnerable and very fragile. Usually I'm confident in my ability to do things, but they took that away. It took my confidence in myself away.	6 8
1024	J	Is there anything else that you want to add?	
1025	R5	I think that covers basically everything.	